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MEDIEVAL HISTORY

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CHAPTER VII.

(A)

THE EMPIRE AND ITS NORTHERN NEIGHBOURS.

WHILE the Germans impressed their characteristic stamp on both the medieval and modern history of Western Europe, it was reserved for the Eastern Slavs, the Russians, to build a great empire on the borderlands of Europe and Asia. But the work of civilisation was far more difficult for the Russians than for the German race. The barbaric Germans settled in regions of an old civilisation among the conquered Romans and Romanised peoples, whereas the geographical and ethnical surroundings entered by the Eastern Slavs were unfavourable, in so far as no old inheritance existed there to further any endeavours in civilisation; this had to be built up from the very foundations. Boundless forests, vast lakes and swamps, were great obstacles to the colonisation of the immense plain of eastern Europe, and the long stretch of steppes in southern Russia was for many centuries the home of Asiatic nomads, who not only made any intercourse with Greek civilisation impossible but even endangered incessantly the results of the native progress of the Russian Slavs.

The growth of the Russian empire implies not only the extension of the area of its civilisation but also the absorption of many elements belonging to foreign races and speaking foreign tongues, and their coalescence with the dominant Russian nation.

It was only the southernmost parts of the later Russian empire that had from time immemorial active connexions with the several centres of ancient Greek civilisation. In the course of the seventh century B.C. numerous Greek colonies were founded on the northern shore of the Black Sea, such as Tyras, Olbia, Chersonesus, Theodosia, Panticapaeum (now Kerch), and Tanais. These towns were the intermediaries of the commerce between the barbaric peoples of what is now Russia and the civilised towns of Greece. They were at the same time centres of Greek civilisation, which they spread among their nearest neighbours who inhabited the southern steppes of Russia and were known in history first under the name of *Scythians* and then of *Sarmatians*. Of what race these peoples were, is not clearly established.

The ancient historians mention several tribes who lived to the north and north-west of the Scythians and Sarmatians, and were in all probability Slavs or Finns.

The Scythian and Sarmatian nomads were a continuous danger to the security of the Greek colonies; they extorted from them regular yearly tributes. Still the chief towns to the north of the Black Sea did succeed though with difficulty in maintaining their existence during the whole period of the Scythian and Sarmatian dominion. These towns in course of time exchanged Greek independence for a Roman protectorate.

After the Sarmatians there appeared new enemies of the Greek colonies along the northern littoral of the Black Sea. Already in the first century of our era the name of the Sarmatians is superseded by that of Alans, which new generic name, according to the explanation of ancient historians, comprehends several nomadic races, mainly Iranian.

In the second and third centuries A.D. new immigrants poured in to the northern shores of the Black Sea. The western part of the steppes was occupied by German races, especially by the Goths, the eastern part by Asiatic Huns. The Goths remained more than two centuries in the steppes of southern Russia and the lands bordering the Black Sea, whence they made incursions into the Roman Empire. By the inroad of overwhelming masses of the Huns the Gothic state was subverted in A.D. 375, and the Goths disappeared slowly from the borders of the Black Sea. Only a small part of them remained, some in the Caucasus and others till much later in the Crimea. The other Goths acquired new homes in other lands of Europe. Of the Greek colonies on the north of the Black Sea only those in the Crimea outlived the Gothic period.

With the expansion of the power of the Huns a new period begins in the history of Eastern and Central Europe. Hitherto Asia sent its nomads only as far as the steppes of southern Russia. The Huns are the first nomads who by their conquests extend Asia to the lands on the central Danube. Like a violent tempest their hordes not only swept over the south Russian steppes but also penetrated to Roman Pannonia, where Attila, their king, in the first half of the fifth century founded the centre of his gigantic but short-lived empire. After Attila's death his empire fell to pieces, and the Huns disappeared almost entirely among the neighbouring nations. Only a small part fled to the Black Sea, where they encountered the hordes of the nomadic Bulgars, a people in all probability of Finnish (Ugrian) origin, but mixed with Turkish elements. The Bulgars were originally settled in the lands between the rivers Kama and Volga, where even later the so-called Kama and Volga Bulgars are found, but part of them moved at an unknown time to the south-west, and when the Huns had migrated to Pannonia came to the Black Sea, where they appear already in the second half of the fifth

century. Before they arrived there they had lived under so strong a Turkish influence that they could easily blend with the remnants of the Huns. The Greek authors of the sixth century especially mention in these regions two Bulgarian tribes, the Kutrigurs or Kuturgurs and the Utigurs or Utrigurs. The Kutrigurs roamed as nomads on the right bank of the Don to the west, the Utigurs from the Don to the south, eastwards of the Sea of Azov. After the departure of the other Bulgarian hordes in the second half of the seventh century only the Utigurs remained in the lands near the Black Sea; they are later known as the Black Bulgars.

Like other barbarians the hordes of the Bulgars were an unceasing source of trouble to the Eastern Roman Empire. Justinian was forced to pay a yearly tribute to the Kutrigurs. But, as even this subsidy did not restrain them from frequent invasions, he made use of the common Byzantine policy, bribing the Utigurs to be their enemies.

The Utigurs violently attacked the Greek colonies situated on both shores of the Cimmerian Bosphorus. Panticapaeum, better known to the Byzantine authors as Bosphorus, resisted only a short time, and finally had to acknowledge the Utigurs' supremacy in order to save some sort of autonomy. In 522, during Justinian I's reign, Bosphorus had a Greek garrison.

Immediately after the Huns other nomads from Asia thronged to Europe. They were part of a people named by the Chinese Yuan-Yuan but calling themselves Yü-küe-lü, who in Europe became known by the name of Avars. This nation appeared in the territory of the empire of the T'ō-pa, founded by a secession from the Chinese Empire.

The empire of the T'ō-pa was short-lived. The Yuan-Yuan revolted against their masters and founded on a part of their territory a separate state, for a time under the supremacy of the T'ō-pa, but in the second half of the fourth century they rose to such power that they tried to gain their independence. They succeeded in this endeavour under their chief Shelan (402-410), who assumed the title of Khagan. From that time down to the sixth century the Yuan-Yuan became the foremost people in Central Asia. They ruled over Eastern Turkestan, and over the present territories of Mongolia and Manchuria as far as Korea. But from the end of the fifth century the empire of the Ynan-Yuan was already in decline.

The subdued races took advantage of this weakness and endeavoured to shake off their yoke. The Chinese call these hordes T'u-küe, the nearest they could get to Turks. The Chinese knew of a long series of Turkish hordes and counted them among their tributary tribes. Some of these hordes were also under the dominion of the Huns. In the middle of the sixth century the half mythical chieftain T'u-mén united the numerous Turkish tribes and rose to the leadership of the whole

Turkish nation in northern and central Asia, whereupon the Turks allied themselves with the T'u-pa against the Yuan-Yuan. These succumbed, their Khagan A-na-knei (Anagay) in 552 committed suicide, and their empire came to an end.

That part of the Turks which formerly was under the dominion of the Yuan-Yuan remained in their homes and acknowledged the supremacy of T'u-mén, but the other part migrated to the west into the steppes of southern Russia and further into Pannonia. These new nomadic hordes appear in Europe under the name of Avars. But according to Theophylact Simocatta the European Avars were not the genuine Avars but Pseudo-avars. In any case they, like the other Asiatic nomads, were not an ethnically pure race but a mixed people.

During the migration the number of the Avars increased considerably, since other tribes, kindred as well as foreign, joined them, and among these was also a part of the Bulgars. Soon after their arrival in Europe in 558 the Avars encountered the Eastern Slavs, called Antae in the ancient histories, the ancestors of the later South Russian Slavonic races. The Avars repeatedly invaded the lands of the Antae, devastating the country, dragging away the inhabitants as prisoners, and carrying with them great spoils.

A few years later, in 568, they appear in Pannonia, which they selected as the centre of their extensive dominion, and where they roamed for two centuries and a half. From there they made their predatory incursions into the neighbouring lands, especially into the Balkan peninsula, often in company with the Slavs. The worst period of these devastations by the Avars lasted no longer than about sixty years, for they soon experienced several disasters. From the western Slavonic lands they had been driven by Samo, the founder of the first great Slavonic empire (623-658), and in the East the Bulgarian ruler Kovrat, who was in friendly relations with the Greeks, shook off their yoke. After 626, when the Avars beleaguered Constantinople in vain, the Balkan peninsula remained unmolested by their inroads, their last hostile incursion being the aid they gave to the Slavs in their attack on Thessalonica. Moreover there began in their dominion internal disorders which were in all probability the principal cause of the downfall of their power. In 631 there arose a severe conflict between the genuine Avars and their allied Bulgarian horde, because the chieftain of the Bulgarians had the courage to compete with an Avar for the throne. A fight arose between the two contending parties, which resulted in the victory of the Avars. The vanquished Bulgarian and 9000 of his followers with their families were driven from Pannonia.

During the period in which the dominion of the Avars reached from the middle course of the Danube almost to the Dnieper, there flourished between the Sea of Azov and the Caspian the dominion of the Chazars,

nomads of another Turkish race, which in course of time became a half-settled nation. The Chazars formed one of the best-organised Turkish states and their dominion lasted several centuries. Their origin is entirely unknown.

The history of the Chazars becomes clearer with the beginning of the sixth century, when they made repeated inroads into Armenia, crossed the Caucasus, and extended their dominion to the river Araxes. The Chazar warriors not only devastated Armenia, but pushed their inroads even into Asia Minor. Kawad (Kobad), King of Persia, sent an army of 12,000 men to expel them, and conquered the land between the rivers Cyrus and Araxes. Having moreover occupied Albania (Shirvan), Kawad secured the northern frontier of the land by a long wall stretching from the sea to the Gate of the Alans (the fortress of Dariel) and containing three hundred fortified posts. The Persians ceased to keep this wall in good repair, but Kawad's son Chusroes I Nūshirwān (531-578), with the consent of the ruler of the Chazars, had erected the Iron Caspian Gate, from which the neighbouring town near the Caspian Sea was called in Arabic Bāb-al-abwāb, Gate of Gates, and in Persian Darband (gate). The ramparts, however, erected by Chosroes near Darband and running along the Caucasian mountains for a distance of 40 parasangs (about 180 miles) were of no great use, as the Chazars forced their way by the Darband gate into Persia and devastated the land.

In the last quarter of the sixth century the Chazars were a part of the great Turkish empire, founded by T'u-mēn. His son, whose name is given in the Chinese annals as Sse-kin and by the Greek authors as Askin or Askil (553-569), ruled over an immense territory stretching from the desert of Shamo as far as the western sea, and from the basin of the river Tarim to the tundras near the river Kien (Kem or Yenisey). The Turkish empire was further extended by his successor Khagan Dizabul, named also Silzibul, in Turkish Sinjibu. During his reign also the Chazars belonged to the Turkish empire.

The Persian empire was a great obstacle to the tendency of the Turks to expand, and as the Byzantines were also the enemies of the Persians, the Turks sought to conclude alliances with them against the common foe. Khagan Sse-kin in 563 was the first to send an embassy to the Byzantines to negotiate a treaty of alliance, and under Justin II in 568 another mission was sent by the Turks to Constantinople. In return the Greeks also sent their ambassadors to the Turks; and in 569 Zemarchus journeyed from Cilicia to Central Asia as Justin II's envoy.

Among other embassies of the Greeks to the Turks should be mentioned that of Valentinus in 579, which was to notify the accession of the new Emperor Tiberius II to the throne. On Valentinus' second journey he had 106 Turks among his retinue. At that time there lived a

considerable number of Turks in Constantinople, principally those who had come there as attendants of Byzantine envoys on their return journey. After a long and arduous journey, Valentinus arrived at the seat of Khagan Turxanth in the steppes between the Volga and the Caucasus, evidently one of the khagans subordinate to the supreme khagan who ruled over the Chazars, and from here the Byzantine embassy continued its way into the interior of the Turkish empire to reach the supreme khagan. During their stay there Turxanth acted in open enmity against the Byzantines, assaulting their towns in the Crimea, assisted by Anagay, prince of the Utigurs and vassal of the Turks.

The power of the Turks declined during the reign of Sinjibu's successors. At the end of the sixth century there began contests for the khagan's throne. Although the supreme khagan was able in 597 to subdue the revolt with the aid of the three other khagans, the disturbances were soon renewed, and the horde of Turks dwelling between the Volga and the Caspian Sea, the Chazars, freed themselves from the power of the supreme Turkish khagan in the early years of the seventh century.

During the seventh, eighth, and ninth centuries the empire of the Chazars was very powerful. As soon as the Chazars became independent of the supremacy of the Turkestan Turks, they expanded their dominion in all directions to the injury of the Black Sea Bulgars (Utigurs), the Crimean Greeks, and other peoples. The Bulgarians were for a long period in the seventh century the allies of the Byzantines. In 619 Organas, lord of the "Huns" (obviously the Utigurs), came with his magnates and their wives to Constantinople and embraced with them the Christian faith. In like manner Kovrat, Khan of the Bulgars, having freed himself from the power of the Avars (635), became an ally of the Byzantines. But when Kovrat died and his sons had divided his realm between them, Batbayan, the youngest of them, who remained near the Sea of Azov, was compelled to acknowledge the supremacy of the Chazars and to pay them a tribute.

When in the second half of the seventh century the Arabian Caliphate succeeded the Persian empire, the Chazars waged wars with the Arabs. Their relations with the Byzantines did not change. They had been the steady allies of the Greeks against the Persians, and remained their allies also against the Arabs, in spite of frequent conflicts due to their opposing interests in the Crimean peninsula.

During the reign of the third Caliph, Othman, the Arabs consolidated their power in Armenia and even took a part of their lands from the Chazars. After 683 Armenia was again menaced by the Chazars, but in 690 they were severely defeated and many were burned in churches where they had sought shelter. According to Makīn, the Arabs passed the Caspian gate and killed many Chazars; those who survived were compelled to embrace Islām.

At the beginning of the eighth century the Chazars already ruled over a part of the Crimea, and conquered almost the whole of the peninsula before the end of the century; only the town of Cherson kept its independence, although for a short time it fell under their rule. Towards the end of the seventh century Justinian II, the dethroned Emperor (685-695), was sent there into exile. Some time later he tried to regain his throne, but when the inhabitants of the city attempted to hinder his design, he fled to the Gothic town of Doras in the Crimea, whence he sent to the Khagan of the Chazars, Vusir (*Wazir*) Gliavar, asking for a hospitable reception. This the khagan accorded him with much kindness, and gave him his sister Theodora in marriage. Justinian then lived some time in Phanagoria or Tamatarcha (on the peninsula now called Taman), which at that time belonged to the Chazars. But the Emperor Tiberius Apsimar induced the khagan by incessant bribes to turn traitor and to send him Justinian either dead or alive. The khagan ordered his *tuduns* (lieutenants) in Phanagoria and Bosphorus to slay Justinian. The plans for the execution of the treachery were ready, but Theodora warned her husband in time, and he fled to the Bulgarian prince Tervel, who even aided him to regain his throne in 705.

Justinian now turned all his thoughts to wreaking his revenge on the inhabitants of Cherson. Three times he sent fleets and troops to the Crimea, but no sooner did the third army begin to besiege Cherson with some success than the forces of the Chazars arrived and relieved the town. Cherson retained thereafter its autonomy under an elected administrator (*proteuon*) until the time of the Emperor Theophilus, that is for more than a century.

From Byzantine sources we learn that the Emperor Leo the Isaurian sent an ambassador to the Khagan of the Chazars to ask the khagan's daughter as a bride for his son Constantine, who was then in his fifteenth year. The Chazar princess was christened and named Irene (732). In 750 she became the mother of Leo, surnamed the Chazar. She introduced into Constantinople the Chazar garment called *toitzakia*, which the Emperors donned for festivities.

In the eighth century the Chazars had wars with the Arabs with alternating success. Georgia and Armenia were devastated by these wars during a period of eighty years. In 764 the Chazars again invaded these territories, but after that they are not mentioned by the Arabian authors before the end of the eighth century. The Khagan of the Chazars then made an inroad into Armenia in 799 with a great army and ravaged it cruelly, but finally he was expelled by the Caliph Hārūn ar-Rashīd. This was, as far as we know, the last predatory expedition of the Chazars into a land south of the Caucasus.

The organisation of the imperial power of the Chazars is very interesting. At the head of the State was the supreme khagan (*ilek*), but his power was only nominal. The real government was in the hands of his

deputy, called *khagan bey* or even simply *khagan* and *isha*. He was the chief commander of the forces and chief administrator. The supreme khagan was never in touch with his people; he lived in his harem and appeared in public only once every four months, when he took a ride accompanied by a bodyguard which followed him at a distance of a mile. His court numbered four thousand courtiers and his bodyguard twelve thousand men, a number which was always kept undiminished.

The supreme Khagan of the Chazars practised polygamy, having twenty-five legal wives, who were every one of them daughters of neighbouring princes. Moreover he kept sixty concubines. The main force of the Chazar army was formed by the bodyguard of 12,000. These troops are called by the Arabian writers *al-arsīya* or *al-lārisīya*, which Westberg says should be *karisiya*, because the overwhelming majority of them were Muslim mercenaries from Khwārazm, the Khiva of our days. In addition to these, men belonging to other nations (Mas'ūdī mentions "Russians" and Slavs) were also taken into the bodyguard or other service of the khagan. This Muslim bodyguard stipulated that it should not be obliged to take part in a war against co-religionists, and that the vizier must be chosen from its ranks.

An ideal tolerance in religion was exercised in the dominions of the Cazars. The Chazars proper (Turks) were originally all heathen and Shamanists. But in course of time Judaism began to spread among the higher classes. Further, some of the nations subdued by the Chazars were heathen, while others professed Christianity. The bodyguard, as we have seen, was almost entirely composed of Muslims, and part of the inhabitants of the capital, Itil, as well as some foreign merchants, were also adherents of Islām. The ruler and his courtiers professed Judaism about the middle of the eighth century (according to other authorities not earlier than the end of the eighth or the beginning of the ninth century).

Judaism and Christianity could spread among the Cazars from two quarters, from the Caucasus and from the Crimea. The existence of Jewish communities is attested by inscriptions dating from the first to the third century of our era in the towns of Panticapaeum, Gorgippia (now Anápa) at the north-western end of the Caucasus, and Tanais. In the eighth century Phanagoria or Tamatarcha was the principal seat of the Jews of the Cimmerian Bosphorus; and in the ninth century it is even called a Jewish town, the Samkarsh of the Jews.

Islām did not predominate among the Chazars before the second half of the tenth century. It seems that Christianity did not find many followers. It was the religion only of some Caucasian tribes subdued by the Chazars, and probably of some foreign merchants who visited the Chazar towns for their business. St Cyril endeavoured to convert the Chazars to Christianity but with no considerable result, for we learn

from a legend of the saint that only two hundred Chazars were christened¹.

All religions were ideally tolerant towards each other in the Chazar lands, so that this half-barbarian state could serve as an example to many a Christian state of medieval and even modern Europe. The courts of justice were organised in the capital town of the ruler according to religions. Seven or, according to Ibn Fadlan, nine judges held courts to administer justice; two of them were appointed for the Muslims, two for the Jews, two for Christians, and one for the heathen. If the judges of their own religion were unable to decide a complicated controversy, the litigants appealed to the *cadis* of the Muslims, whose administration of justice at that time was considered as the most perfect.

But in spite of religious tolerance, it was a great drawback to the Chazar state that there existed within it so many different religions, and, in all probability, it suffered much harm from the adoption of the Mosaic faith by the rulers and their courtiers. The inhabitants of the Chazar empire could not coalesce into one nation, and the Chazar realm continued until its downfall to be a conglomerate of different ethnic and religious elements. The state was upheld by artificial means, especially by the foreign Muslim mercenaries. Although the downfall of the empire did not begin in the ninth century, yet in the tenth it certainly was in rapid decline.

That the Chazar civilisation attained a high development is apparent from the flourishing commerce of a part of the inhabitants and from the existence of several great towns in the empire. The authorities mention principally the towns Itil, Balanjar, Samandar, and Sarkel. Balanjar was a more ancient capital of the Chazars; some ancient authors wrongly assert that it is identical with Itil or Atel.

The oriental historians give us a better knowledge of the later residence of the Chazar khagans, the town Itil or Atel, than we have of Balanjar. It was the greatest town of the Chazars, situated some miles from the estuary of the river Volga (by the Turks named also Itil or Atel), to the north of the present town of Astrakhan. The ancient Arab authors call this town Al-Baidā (The White City), which corresponds with the later name Sarygshar (Yellow City), as the western part of the town of Itil was called. The Arabian geographers relate that the town of Itil was composed of two (according to Mas'ūdī of three) parts separated by the river Itil. The western part situated on the river was the greater, where the supreme khagan resided. The ruler's palace was the only building constructed of brick; the other houses were either of timber or clay. The eastern part of the town was probably the business centre of the Chazars. But according to Ibn Rusta the Chazar inhabitants lived in this twin-town only in winter, moving in spring to the steppes. This led Marqart to the opinion that Itil was the winter

¹ Cf. *infra*, Chapter vii (B), pp. 219-20.

resort (*kishlak*) of the Chazars and Balanjar their summer dwelling (*yaylak*). Later writers, beginning with the twelfth century, give the name Saksin to the town of Itil.

On the river Don was an important town of the Chazars, Sarkel (White Town, a name which the Greeks translated correctly *Ασπρούσταν*, and the Russians *Bélavézha*). According to Constantine Porphyrogenitus, this town was built in the reign of the Greek Emperor Theophilus (829-842) at the request of the Khagan of the Chazars. The Emperor is said to have sent there Petronas, who built the city for the Chazars about 835 and was at the same time made an imperial governor, *strategus* of the city of Cherson, which had hitherto enjoyed full autonomy, being governed by a *proteuon* elected by the citizens.

The Emperor Constantine does not say against whom Sarkel was built, but according to Cedrenus (eleventh century) it was against the Patzinaks. Uspenski tries to prove that the town of Sarkel was founded at the initiative of the Greeks, to secure the Greek territory on the north shores of the Black Sea and at the same time to protect the Chazars, their allies.

To the Chazar empire belonged, according to Ibn Rusta, a people called *Burdas* or *Burtas* by the orientals. Their territory extended along the Volga at a distance of a fortnight's journey from the territory of the Chazars proper. The Burdas disposed of an army of 10,000 horse. Their limited political capacity prevented them from founding an independent state. In fact Ibn Rusta narrates that they had no other chieftains than the elders of their communes. Their territory was rich in forests. They reared cattle, were hunters, and practised a little agriculture and commerce. They raided the neighbouring Bulgars and Patzinaks. They practised the vendetta in sanguinary feuds. The ethnical affinity of the Burdas is still a matter of dispute; according to Mas'ūdī they were a people of a Turkish race, settled along the banks of a river called also Burdas (according to Marquart, the Samara). They exported great quantities of black and brown fox-hides, generally called *burtasians*.

To the north of the Burdas the Bulgars were settled. Their land extended over the regions of the central Volga to the river Kama, and was full of swamps and dense forests. They are the so-called Volga and Kama Bulgars, White or Silver Bulgars, who remained in their original homes when part of the nation emigrated to the Black Sea. They were divided into three tribes, the Barsuls, the Esegels, and the Bulgars proper. They also belonged to the most advanced Ural-Altaic peoples. They very early began to till their lands, and were good hunters and shrewd tradesmen as intermediaries of the commerce between the Swedes ("Russians"), Slavs, and Chazars. The southern boundaries of their lands were only a three days' journey distant from the territory of the Burdas.

The Volga Bulgars often made predatory invasions on their swift horses into the lands of the Burdas and carried the inhabitants into captivity. Among themselves they used fox-hides instead of money, although they obtained silver coins (*dirhem, i.e. drachma*) from the Muslim countries. These silver coins were used by the Bulgars as money when trading with foreigners, the Swedes and Slavs, who did not exchange wares except for money. The great number of foreign coins found in the present government of Perm near the river Kama is the best proof of the brisk trade the Bulgars already drove in the fifth century with foreign lands, especially with the far Orient, the coins being Sasanian and Indo-Bactrian of the fifth century.

To supply the increasing need for specie, the Bulgars began to coin their own money in the tenth century. Three Bulgarian coins of native origin, struck in Bulgaria in the towns of Bulgar and Suvar under the rulers Talib and Mumin, have been preserved from the years 950 and 976.

Trade drew members of very different nations to the Bulgarian cities—Chazars, Swedes, Finns, Slavs, Greeks, Armenians, and Khwārazmians. The principal commercial route of the Bulgars was the Volga; by this river merchandise was carried to the west, and southwards to the Caspian Sea, for several centuries called the Chazar Sea. Two waterways led to the west, one to the Western Dvina and the Dnieper, the other by the Oka upstream to its sources and thence by land to the river Desna to reach Kiev downstream. Merchandise was also shipped southwards to the Sea of Azov. The ships went down the Volga to the point opposite to where the Don bends farthest eastward. From here the wares were transported by land to the Don and then shipped to the Sea of Azov. There was moreover another trade route by land to the south.

The centre of the Volga-Bulgarian realm was situated in the country where the river Kama joins the Volga. North and south of the confluence of the Kama and along its upper course were the principal Bulgarian towns. The capital, called Bulgar by the Arabian writers, was situated at a distance of about 20 miles to the south of the junction of the Kama, and about four miles from the Volga, between the present towns of Spassk and Tetyushi. In the Russian annals of 1164 it appears under the name of "the great town," and not earlier than 1361 it is for the first time called Bulgaria. The advantageous situation near the Volga was the cause of its rapid growth, and its extensive trade made it famous all over the Orient. The best proof of the great size of the city is perhaps the narrative of Ibn Haukal, an author of the second half of the tenth century, who tells us that even after the devastation of the town by the Russians it contained 10,000 inhabitants. It was only after the invasion of the Mongols that the town of Bulgar declined; it decayed considerably during the second half of the fourteenth century owing to the ravages of Tamerlane, and was completely destroyed by the Golden Horde.

The first beginnings of the political life of the Bulgars are unknown to us. The history of the Volga-Bulgars becomes somewhat clearer when the Russian annals and the Arabian writers give some notices of them in the tenth century. The advantageous situation of the land was favourable to the formation of a state. The north and east were inhabited by the inert Ugrian tribes of the Eastern Finns, who were no menace to their neighbours. To the south lived the Chazars, powerful indeed but remote, and separated by the territory of the Burdas from the Bulgars. It was not until the ninth century that a dangerous neighbour arose on their western borders in the Russian state. The expeditions of the Russians against the Bulgars will be mentioned later. The Ugrian tribes, settled to the north and east of the Bulgars, were partly under the dominion of the Bulgars and partly retained their independence, such as the Permyaks, Yugers, Votyaks, and Cheremises. All these peoples had their own tribal princes, and their submission to the Bulgars consisted only in the payment of a tribute chiefly of furs.

We get some information of the political organisation of the Bulgars from Ibn Faḍlan, who in June 921 was dispatched by the Caliph Muqtadir of Baghdad to the ruler of the Bulgars to instruct them at his request in Islām; he built a mosque, and for the Bulgarian ruler a castle where he could resist the attacks of hostile princes. Ibn Faḍlan arrived at Bulgar in the early summer of 922, and accomplished his task. We learn from his description of the journey, preserved by the geographer Yāqūt, that the throne of the Bulgarian rulers was hereditary and their power limited by that of the princes and magnates. As a proof of this, four princes, subject to the Bulgarian king, are mentioned, who went with their brothers and children to meet the embassy led by Ibn Faḍlan. They were probably tribal chieftains, although we are informed by other authors that there were only three Bulgarian tribes.

With the ninth century we get a clearer insight into the history of the Magyars, another Ural-Altaic nation, which began to play its part in history within the territory of the later Russian empire, on the northern coasts of the Black Sea. There are but few nations of whose origin and original settlements we know so little as we do of the Magyars. The majority of writers contend that they are a nation of Finnish origin, which only at a later period was under the influence of the Turks and Slavs. The principal champion of this theory is Hunfalvy. Vámbéry on the contrary thinks that the Magyars are a Turkish race, which inhabited the northern and north-eastern border-lands of the Turco-Tartar tribes and was in touch with the Ugrian tribes. To Vámbéry the language is not of such decisive weight as the social life and civilisation. The whole mode of living, the first appearance in history, the political organisation of the Magyars, shew clearly that they belong in origin to Turco-Tartar races. According to Vámbéry, even the names by which

the Magyars are called by foreigners are of considerable moment. Not only the Byzantines but also the Arabo-Persian writers called them "Turks." Vámbéry therefore is of the opinion that the Magyars originally belonged to the Turco-Tartar peoples, and that they in course of time adopted in their vocabulary Finno-Ugrian words. The ethnical blending of the two races began in times so remote that it escapes historical observation.

Winkler found in the Magyar language a yet greater mixture. The Finnish foundation was influenced, as he thinks, by the Turkish, Mongol, Dravidian, Iranian, and Caucasian languages.

By far the majority of scholars accept Hunfalvy's theory. But, although Vámbéry's fundamental opinion may not be quite correct, it must be conceded that the cultural influence of the Turks on the Finno-Ugrian Magyars was so strong that they thoroughly changed their former mode of life, and that from hunters they became a nomadic people, one of the most warlike of nations.

The oriental authors give us the first mention of the Magyars. Although they wrote in the tenth century and later, the first original source from which they derived their information comes from the second quarter of the ninth century. Ibn Rusta locates the territory of the Magyars between the Patzinaks, who lived as nomads in the Ural-Caspian steppes, and the Esegelean Bulgars, *i.e.* in the territory of the Bashkirs, called by the Arabian authors *Bnshgurt* and the like. It seems that Ibn Rusta confounds the Bashkirs with the Magyars, which can be easily explained by the kinship of the two nations. According to Pauler they were one nation, of which the lesser part, the Bashkirs, remained in their original territory, later on called Great Hungaria, whereas the greater part, the Magyars, migrated about the beginning of the ninth century in a south-westerly direction to the Black Sea. But this was not the first Magyar wave flowing from north to south. Constantine Porphyrogenitus, who also gives us important information regarding the Magyars, says that only a part of the new immigrants remained near the Black Sea, whereas another branch called *Σαβάρτοι ἀσφαλοι* moved farther to the east into Persia, where these Eastern Magyars lived even in his time in the tenth century.

At first the Magyars occupied the lands near the Black Sea between the rivers Don and Dnieper. Ibn Rusta and Gurdizi very clearly mention two great rivers to which they give different names. Constantine Porphyrogenitus calls this first territory of the Magyars near the Black Sea Lebedia. Many writers have tried to explain this word, but without success. Constantine speaks of a river Chidmas or Chingylus, which watered the territory of the Magyars.

The lands between the rivers Don and Dnieper belonged to the Chazars at the beginning of the ninth century. The Magyars therefore must

have fought them to get possession of their new home. Constantine Porphyrogenitus says indeed that the Magyars were the allies of the Chazars, and that they were their neighbours during three years (which some authors correct to 200 or 300 years or at least to 30 years), but an alliance seems to have been impossible, at least at the beginning of the settlement of the Magyars near the Black Sea. The existence of an alliance between the two nations is further made improbable by another report of Constantine that the Kabars (which means, according to Vámbéry, insurgents), a part of the Chazars who were in revolt, joined seven Magyar tribes, becoming thus the eighth tribe. Even if we do not take into account that the Magyars occupied lands belonging to the Chazar empire, they could not at the beginning have been the friends of the Chazars, because they received among them the insurgent Kabars.

Besides a part of the Chazars a certain number also of Black Bulgars, living near the Don, joined the Magyars, for all the nomadic hordes absorbed the different foreign elements barring their way. And so the Magyars, too, were a motley ethnical conglomerate when they settled on the banks of the Black Sea.

Constantine Porphyrogenitus has preserved for us the names of the seven tribes composing the Magyar people. The principal tribe, *Meyēpn*, in all probability gave its name at that time to the whole nation ; the Musulman writers at least know this name (Majghariyah, Majghariyan), whereas the Byzantines called the Magyars for a longer period "Turks," evidently considering them, just as the Musulman writers did, to be a nation of Turkish origin.

At the head of the several Magyar tribes were chieftains, called after the Slav fashion *voivodes* (army-leaders). According to the reports of the Musulman authors, the Magyars like the Chazars had two rulers. One of them was called *kende* (*knđa*) and is said to have held the higher rank, but the real government was in the hands of the *jila* (*jele*). Constantine Porphyrogenitus gives a different description of the political organisation of the Magyars, saying that beside the ruling prince there were two judges, one of whom was called *gyla* and the other *karchas*. The dignity of the *gyla* (Magyar, *gyula*) may be identical with that of the *jila* of the Musulman writers. The *jila* was both a judge and a military commander according to Ibn Rusta; but as he was sometimes unable on account of old age to perform the duties of a military chieftain, the Magyars elected besides him a deputy called *kende*. This prominent dignity, combined with its outer splendour, could easily be mistaken by foreigners for that of the chief ruler. Pauker thinks that Constantine Porphyrogenitus, who certainly used some Chazar writings, meant by the word *karchas* the dignity of the *kende*. It seems, at any rate, that the dignities of *karchas* and *kende* were copied by the Magyars from the institutions of the Chazars. These words are Turkish, whereas *gyula* is Magyar. The offices disappeared in the Christian period, but

during a heathen reaction the Magyars reinstated that of the *karchas*, as appears from the decree (111. 2) of King Ladislas the Saint, dating from the year 1092.

According to Ibn Rusta, the Magyars in their new homes lived during the summer on the steppes, moving with their tents wherever they found a better pasture for their horses and cattle. They even tilled some land. But with the coming of winter they went to the river to live by fishing. Besides that, they made predatory raids into countries inhabited by the Russian Slavs. They led the captive Slavs to the town of Karkh, and bartered them there to Greek merchants for Byzantine gold, brōcade, carpets, and other Greek merchandise.

It is difficult to say how long the Magyars lived in their original territory (the so-called Lebedia) by the Black Sea. Pauler thinks that they lived in the lands between the Don and the Dnieper for about sixty years, starting thence for their predatory raids to even more distant countries. In 862 they reached the kingdom of Louis the German, and devastated it. They again penetrated into the lands along the Danube about 884, during the lifetime of St Methodius. That the Magyars lived for a considerable period in Lebedia may be inferred from their changed relations with the Chazars; an alliance was by now concluded, and that could not have been accomplished in a short time.

To the north-east of the Chazars, between the rivers Atel (Volga) and Yaik (Ural), the Turkish nation of the Patzinaks led, according to Constantine Porphyrogenitus, a nomadic life. The Greeks called them Patzinakitai, the Arabs Bajnak, the Latin medieval authors Pezineigi, Picenati, Bisseni, or Bessi, and the Slavs Pechenêgs.

According to the statements of Oriental writers, the territory of the Patzinaks in the middle of the ninth century seems to have been wider than it was later when described by Constantine Porphyrogenitus. It comprised the lands between the rivers Yaik and Don, a distance of one month's journey, reaching on the west to the Slavs, on the south or south-west to the Chazars, and on the east and north to the Kipchaks (Cumans, in Russian Polovtzi) and Guzes (in Russian Torki).

Like other Turco-Tartar hordes, the Patzinaks during a period of several centuries troubled the various nations of south-eastern Europe, until at last they disappeared among them, absorbed by or making room for the Cumans.

Vámbéry is of the opinion that the Patzinaks and the Cumans were one and the same nation, which under different names and at different periods played its part in the history of the peoples of south-eastern Europe. This opinion may not be quite correct, but nevertheless it cannot be doubted that the Patzinaks were closely related to the Cumans. The common original home of all these Turkish races was the boundless steppes of central Asia. From these steppes whole groups of kindred

hordes poured into the steppes of southern Russia. The westernmost of these hordes was that which in Europe was given the name of Patzinaks. While they roamed as nomads in the steppes near the Aral and the Caspian Seas the Chinese called them K'ang-li, in which name all the other kindred hordes were comprised before they were perhaps differentiated in Europe. According to Constantine Porphyrogenitus, the hordes of the Patzinaks were driven from their original seats in Europe between the Volga and the Ural about 55 years before he wrote (c. 950-2) Chapter 37 of the *De administrando imperio*. This would mean that the Patzinaks crossed the Volga as late as the very end of the ninth century. In conflict with this statement other evidence about the Magyars and the Russians leads us to suppose that the Patzinaks expelled the Magyars from the territory between the Don and the Dnieper as early as the seventh or at the latest the eighth decade of the ninth century.

Constantine also informs us of the reason why the Patzinaks left their original seats in Europe. They were pressed on by the Guzes (or Ghuzz). The majority of the Patzinaks therefore moved to the west beyond the river Don, expelling the Magyars. Only a small part of the Patzinaks remained in the east and blended with the Guzes. The Magyars did not go far from their original seats. They occupied territories hitherto inhabited by Slavs, especially the Tivertsy: this territory comprised the lands to the northwest of the Black Sea and was watered by the rivers Bug, Dniester, Pruth, and Seret. Constantine calls it Atelkuzu, which was until recent times explained as the Magyar Atelköz, *i.e.* the land between the rivers. Westberg, however, sees in the Byzantine form Kuzu the oriental name of the river Dnieper (Kotsho of Moses of Chorene). The new home of the Magyars therefore consisted of the lands of south-western Russia, Bessarabia, and Moldavia. Pauler puts their arrival in these lands in the year 889, following Regino of Prüm, while the narrative of Constantine Porphyrogenitus would date it 896-897.

From Atelkuzu the Magyars went on with their predatory raids into the neighbouring countries, and certainly gained in a short time a good acquaintance with their future home, Hungary. When the German King Arnulf in 892 waged a war against Svatopluk, Prince of Great Moravia, a Magyar horde, at that time in Hungary, joined with the Germans and devastated Great Moravia. Two years later (894) the Magyars came again in considerable numbers to the Danube, but this time they allied themselves with the Moravians and with them invaded Pannonia and the German march or borderland.

But Balkan Bulgaria was far nearer to the Magyars than Hungary, the distance between the two nations being not greater than half a day's journey. The Bulgars in 894 were at war with the Greeks. The Emperor Leo allied himself at that time with the Magyars. While the patrician

Nicephorus Phocas (895) led an army from the south against the Bulgars, the patrician Eustathius sailed with a fleet to bring the Magyar forces. But the Bulgarian Tsar Simeon hired the Patzinaks against the Magyars. The Magyar army was led by one of the sons of the supreme ruler Árpád. As soon as they had crossed the Danube they ravaged the land terribly and vanquished Simeon in two consecutive battles. It was not until the third conflict that Simeon gained a victory and destroyed the greater part of their army. Only a few Magyars saved themselves by flight, to find their land absolutely ruined and depopulated, as the Patzinaks had killed all the inhabitants who remained in Atelkuzu. This national catastrophe induced the Magyars to migrate under the leadership of Árpád into Hungary about the year 895-896.

Their territory near the Black Sea was henceforward completely occupied by the Patzinaks, who now wandered as nomads on the great plains between the Don and the estuary of the Danube. They numbered eight hordes living separately, each probably having its own centre like the Avars, who lived in their *hrings*.

The relations of the Patzinaks to their neighbours and to surrounding nations are interesting. The Greeks, endeavouring to restrain them from invading their colonies in the Crimea, sent them valuable gifts, and bought their assistance against their enemies, such as the Magyars, Danubian Bulgars, Russians, and Chazars. In times of peace the Patzinaks furthered the commercial intercourse between the Russians and Cherson (Korsun) by transporting their merchandise. In times of war they not only robbed the Russian merchants but penetrated with their predatory expeditions even as far as the dominions of Kiev. The princes of Kiev preferred therefore to be on friendly terms with the Patzinaks, and when they had a war with other Russian lands they often won them over to be their allies.

As yet our attention has been engaged with the history of the steppes of southern Russia. Now we must turn to the history of the Slav tribes, who laid the foundations of the later Russian Empire. Even to recent times there prevailed in Russian literature the opinion, defended by the German scholar A. Schlozer, that the Russian empire was founded as late as the middle of the ninth century by Northman (Swedish) immigrants, who united under their dominion numerous Slav and Finnish tribes, losing in course of time their own nationality, and finally becoming blended with the Slav elements. This is the theory of the Varangian origin of the Russian Empire, which was accepted even by the foremost Russian historians, Karamzin, Pogodin, and Solov'ev. The Russian scholars were misled by the report of their own native annalist, that the first Russian princes were called to the throne from foreign lands and not earlier than the latter half of the ninth century. Just a few scholars tried to prove that the Russian Empire originated by its

own innate vitality, without any external assistance. The historical truth lies between the two extreme theories. It was expounded by the late Professor V. Klyuchevski. While the name Rus no doubt belongs to the Swedes and the dynasty which ruled till Fëdor Ivanovich descended from Rurik¹, the legend that in 862 three Swedish brothers Rurik, Sineus, and Truvor were called by the Slav and Finnish tribes to rule over them, only recounts a single incident in the formation of a great state in what is now Russia.

By the authors of the sixth century a southern division of the eastern group of Slavonic tribes is sometimes mentioned, which they call the Antae². These are the tribes which we now call Little Russians or Ukrainians. The Avars tried to subdue the Antae, who in 602 were allied with the Byzantines, but without success. From the seventh century onwards we have no information at all of this branch of the Eastern Slavs. This is explained by the circumstance that Byzantine historiography in these times had considerably declined. But nevertheless we can propound a probable supposition as to the history of the Antae from the latter half of the seventh to the ninth century. As early as the second quarter of the seventh century the dominion of the Avars was on the decline, and when in 679 the principal part of the Bulgars departed from the lands near the Black Sea to the Balkan peninsula, a favourable time opened for the Antae. They were free from the hostile nomadic hordes, who marred any peaceful existence, until the ninth century, when the Magyars appeared near the Black Sea. We must suppose that the Antae spread very far to the east during this period of peace. We learn from Procopius that Slav colonisation had already approached the Sea of Azov in the first half of the sixth century. The Antae were at this time settled to the north of the Utigurs. Afterwards, up to the tenth century, they probably occupied the whole northern borderland of the steppes of southern Russia as far eastward as the river Don, but were driven out of these countries by the later arrival of new nomadic hordes.

We have no reports of the names of the several tribes of the Eastern Slavs of that period. The Russian annals enumerate them only according to their position in the eleventh century. But at that time the Russian peoples had already a history of several centuries; they began at the end of the sixth or at the beginning of the seventh century to spread over Russian territory from the south-west, especially from the south-eastern slopes and spurs of the Carpathian mountains. At that time the Russian Slavs already had a nucleus of political organisation. Mas'udi mentions a once powerful Slavonic race, the Walinana, who lived on the western banks of the Bug and were once oppressed by the Avars. The Walinana were probably the first East Slavonic tribe to become the centre of some state organisation; they founded a small federation of Slavs.

¹ Cf. Vol. III. chapter XIII, pp. 327-8.

² See *supra*, p. 186.

From this south-western corner of modern Russia the Slavonic colonisation spread in an eastern and north-eastern direction. In the wild and boundless forests of Russia the Slavonic immigrants hunted wild animals, kept bees, and soon tilled the land in clearings, founding there small solitary homesteads not only surrounded by the forest but also secured on every side by ditches and mounds. In course of time these settlements of single farms developed into hamlets or villages of several farms¹.

Besides the villages there soon arose along the Dnieper, the greatest river in western Russia, several commercial centres, the kernels of future commercial towns. The Greek colonies on the Black Sea had given the impulse to these commercial relations with the more distant Russian countries long before the Christian era. This connexion did not cease even when some Greek cities on the Black Sea were destroyed during the migrations of the nations. The Slavonic colonists thus found a market for various products of their forest industry. Furs, honey, and wax were the principal wares exported from Russia. The development of the Russian trade was also favoured by the circumstance that, just at the time when the Eastern Slavs began to occupy the wooded plains of Russia, the dominion of the Chazars was organised in the southern steppes between the Caspian and the Black Sea, a dominion which performed a rather important cultural mission in the territories of the later south-eastern Russia. Through the Chazar lands passed important commercial routes, partly by land, partly by the rivers connecting Mesopotamia and Central Asia with Eastern Europe, and *vice versa*. In the second half of the seventh or in the first half of the eighth century the Chazars further extended their empire over the lands of the central Dnieper, subduing and making tributary the Slavonic tribe settled around Kiev and subsequently called Polyans. The subjection of the Polyans to the Chazars was not a hard one, and indeed brought eminent advantages to the Polyans. The Slavs along the Dnieper were guarded against the inroads of the nomadic hordes of Asia and had therefore free commercial relations with the Black Sea, while new roads to the East through the dominion of the Chazars were opened to them.

The Arabian author Ibn Khurdādhbih, in the first half of the ninth century, gives us good information on the early and great development of the Russian trade with the Byzantine Empire and the Orient. Russian merchants not only sailed on the Black and Caspian Seas but brought their wares even to Baghdad, to which in the middle of the eighth century the centre of the Arabian Caliphate was transferred. The frequent finds of Arabian coins in the territories of Russia are an important proof of the development of this trade. Most of these coins date from the ninth and tenth centuries, when the trade with the Orient flourished best, but some of them belong to the beginning of the eighth century.

The Dnieper connected the Slavonic colonies of western Russia not

¹ Cf. Vol. II. Chapter xv, pp. 422-3.

only with the south but also with the north. It was possible to journey from the Dnieper to the river Lovat', and to penetrate thence by Lake Ilmen', the river Volkhov, the Ladoga lake, and the river Neva to the Baltic Sea. Another route to this sea from the Dnieper was by the river Dvina. Along both branches of this "route from the Varangians to the Greeks" arose the oldest commercial towns of Russia: Kiev, Smolensk, Lynbech, Novgorod, Polotsk, and others. Besides these towns situated directly on the Varangian-Greek trade route, there were a great number of other towns which formed the connexion between this route and the affluents of the Dnieper as well as the connexion by water with the Volga, by which likewise passed the commercial route to the Orient through the Volga-Bulgars.

As long as the steppes of southern Russia between the Don and Dnieper were not occupied by the Magyars, no obstacles hindered the Russian commerce with the Byzantines. But as soon as the Magyars began to endanger the route, the several towns had to provide for the security of their commerce. From that time the towns of Russia began to fortify themselves and to organise a military force. The commercial centres developed into fortresses offering their protection against hostile attacks.

At this very time, the beginning of the ninth century, there began to appear on the Russian rivers greater numbers of enterprising Swedish companies, the so-called Varangians, travelling in armed bands to Byzantium for commercial purposes. It seems that only a part of the Varangians reached their goal, whereas the majority remained in the Russian commercial towns, especially in Novgorod and Kiev. Here the inhabitants employed them not only for their business but principally for their defence. The Varangians therefore entered the military service of the Russian towns, and also formed mercenary guards of the Russian commercial caravans.

The fortified Russian towns which could command some military force developed in course of time into centres of small states. The inhabitants of the neighbouring smaller towns and villages began to gravitate towards the greater towns, and in this wise arose the first Russian town-states, the *volosti*. At first all of them were probably republics, but later some of them became principalities. These principalities probably developed in those towns where the Varangian companies were led by a powerful *konung*, who succeeded in seizing the government. But some volosti certainly had princes of Slavonic origin.

These city-states were not founded on a racial basis. The majority of them were composed of different tribes or parts of tribes; in others one whole tribe was joined by parts of other tribes. From these fusions towns arose amongst the populations settled near the principal streams, the Dnieper, the Volkhov, and the western Dvina. But the tribes which were too far from the main routes of commerce never combined to form

townships, much less states; they formed part of the territories of other tribes.

The volost of Kiev very soon played the most important part of all these volosti. It grew to be the centre of the Russian trade. It was the meeting-place of all the merchant-ships of the Volkhov, the western Dvina, the upper Dnieper, and its tributaries.

The germs of the state of Kiev are old. Hrushevsky puts the organisation of a strong army and the power of the princes of Kiev as early as the beginning of the eighth century or even earlier, which seems to be an over-estimate if we consider that the Polyans were tributary to the Chazars. But we cannot doubt that the independent state of Kiev already existed in the beginning of the ninth century. At this time the Russians, evidently those of Kiev, made predatory invasions to the shores of the Black Sea, and not only to the northern coasts, reports of which have been preserved in the biography of St Stephen of Surozh (Sugdaea), but also to Asia Minor on the southern shores, as mentioned in the biography of St Gregory of Amastris. An accurately dated report of the existence of the Russian state is found in the Annals of St Bertin, which inform us that the Greek Emperor Theophilus in 839 included in an embassy to Louis the Pious members of a nation called "Rhos," who had been sent to Constantinople as representatives of their lord, called "chacanus," to conclude a treaty of friendship with the Emperor; fearing the barbarians who barred their way (evidently the Magyars), they wished to return by way of Germany. There can be no doubt that by the khagan of the nation called Rhos is meant the Prince of Kiev. The name Russia was given first to the land of Kiev, and later to all the lands (*volosti*) united under the sceptre of the Prince of Kiev.

Another exact date in the history of Kiev is the year 860. According to a Byzantine chronicle, the Russians made a predatory invasion as far as Constantinople in the summer of that year. Taking advantage of the fact that the Emperor Michael had marched with his army to Asia Minor, they sailed with 200 ships against the imperial city. The Russian chronicle puts this event erroneously in the year 866, and says that it happened under Askol'd and Dir, Princes of Kiev.

If the Princes of Kiev were able in the ninth century to venture on such distant military expeditions beyond the sea, their state must have already existed for many years. Certainly the period of the small principality was at an end; the territory of the state was extended over a greater number of volosti, which were now under the sceptre of a ruler who later assumed the title of Great Prince.

In the foregoing account we have given a short outline, after Klyuchevski and Hrushevsky, of the history of the remotest times of Russia. Although the descriptions of the oldest phase of the political life of the Russian Slavs presented by both these historians are on the whole in harmony, there is nevertheless a great difference between them in their

estimate of the influence of the Varangians on the beginnings of Russian state organisation. These Northmen until the middle of the ninth century undoubtedly lived in great numbers among the East Slavonic races, especially among the Slovëns, Kriviches, and Polyans, and they helped the princes to extend their territories and to domineer over the subjected inhabitants. Klyuchevski, in acknowledging the weight of the evidence brought forward, and especially the Swedish character of the names of the first Russian princes and the members of their retinue (*druzhina*), does not object to the assertion that among the founders of the small Russian states there were, besides the Slavs, also Varangians *i.e.* Swedish *konungs*, chiefs of Swedish companies, who came to Gardarik (Russia) in the course of their adventurous travels. Hrushevsky, on the contrary, directly denies the account given by the Russian Chronicle of the Varangian origin of the Russian state and the princely dynasties. But nevertheless even he acknowledges a certain influence of the Varangian companies in the building-up of the Russian state during the ninth and tenth centuries.

Although Hrushevsky defends his opinion very ingeniously, it seems to us that Klyuchevski is nearer the truth. We believe that the Varangians, not only the retinue but also the princes, settled at first in the volost of Novgorod, and only after having gained a firm hold there, went farther to the south and conquered the volost of Kiev. We believe also that by the name Russian or Rus just these Swedish companies with their chiefs were originally meant, although later the Polyans and the country of Kiev and at last all the inhabitants of the great Russian state were designated by this name. The oriental sources undoubtedly mean the Swedes when they use the word Rus, and the "Russian" names of the rapids of the Dnieper, reported by Constantine Porphyrogenitus, are evidently of Swedish origin.

The physical conditions forced the Varangians of Novgorod to look for a way to the Dnieper, to Kiev. Commercial interests also demanded it. The once small state spread southwards to the regions of the Dnieper. The Varangians were assisted in these efforts by the Slavs and Finns over whom they ruled. We see by the history of the state of Smolensk, formed by a part of the Kriviches, and that of the state of the Sèveryans, with its capital of Lyubech, that, besides the Varangian, Slavonic states also developed in Russia, for Oleg became ruler of both these states when he went from Novgorod to Kiev.

Oleg, who appears in history according to the Russian chronicles for the first time in 880, is a half-legendary person. Foreign authors do not even mention his name. Oleg's first care, after having gained possession of Kiev, was to build new fortified places, "castles," against the Patzinaks, and to bring the neighbouring Slavonic tribes under his dominion.

After having secured his power at home, Oleg undertook in 907 a

great military expedition against Constantinople. The Greeks bound themselves to pay subsidies to several Russian towns, for "in these towns resided princes, who were under Oleg," as the Chronicle puts it. Moreover a commercial treaty was concluded with the Greeks, by which great advantages were conceded to Russian merchants in Constantinople.

Although this treaty between Oleg and the Greeks is the first Russo-Greek treaty the content of which is given us by the sources, it is evident that such treaties must have been concluded as early as the ninth century. One of them is mentioned in 839; the expedition of the Russians against Constantinople was afterwards undertaken in 860 because the Greeks had violated the agreement.

In 911, after many verbal negotiations, additional clauses were introduced bearing on civil and penal law and the rules of procedure in the courts. The text of this treaty is preserved in the Russian Chronicle, and it has a special interest, for it contains the names of Oleg's envoys, which are all of them Scandinavian.

The first historical Russian prince who appears in contemporary foreign sources is Igor. According to the Russian Chronicle, he began to reign in 913, but Hrushevsky thinks that he ascended the throne much later. Il'yavskiy puts Igor, not Rurik, at the head of the Russian dynasty.

Igor, too, undertook a military expedition against Constantinople in the summer of 941. The reason probably was that the Greeks had ceased to pay to the Russians the subsidies which they had promised to Oleg. We are informed of Igor's expedition not only by the Russian Chronicle but also by foreign sources. The Russians again chose a time when the Greek fleet was employed against the Saracens. Igor landed first on the shores of Bithynia, and cruelly ravaged the land as far as the Thracian Bosphorus. Driven from Constantinople by Greek fire, he returned again to Bithynia. Meanwhile the Greek army began to rally. Frosts, want of food, and the losses sustained from the Greek fire, compelled Igor to return to Russia. He is said to have escaped with only ten ships to the Cimmerian Bosphorus.

The war lasted for three years more, and was ended in 945 by the conclusion of another treaty between Russia and Byzantium, in which not only the former treaties with Oleg were confirmed with some modifications and additions, but both parties also undertook not to attack the lands of the other party, and to assist each other. We learn from this treaty that the great principality of Kiev was divided, not only among the members of the dynasty but also among the foremost chiefs of the companies, and that even women had their apportioned territories. The whole state was administered from the standpoint of civil law in a business-like manner. Oleg had already in his treaty of 907 agreed with the Greeks what subsidies were to be paid to the several Russian towns, or rather to his deputies residing there (in Russian *posádniki*). Whereas

in Western Europe officials were remunerated by fiefs, in Russia they had territories upon which they imposed taxes on their own behalf, and to collect these was their principal care. The taxes were paid in money, probably Arabian, as well as in kind, especially in furs. Either the subject tribes brought their dues to Kiev or the princes rode to the territories to receive them.

Constantine Porphyrogenitus describes the second manner of levying the taxes. In the early days of November the Russian princes and all their retinues started from Kiev to the territory of the Derevlyans, Dregoviches, Kriviches, and other subject tribes, and lived there all the winter, returning by the Dnieper to Kiev in April, when the ice had floated down to the sea. Meantime the Slavs built during the winter boats, hollowed from one piece of timber, and in spring floated them down-stream to Kiev, where they sold them to the retinues of the prince on their return from winter quarters in the lands of the subject tribes. The courtiers shipped their wares, evidently furs and other taxes in kind gathered from the tribes, and in June they proceeded by the Dnieper to the castle or fortress of Vitichev, and thence to Constantinople.

Professor Klyuchevski very acutely recognised that the imposts which the Prince of Kiev levied as a ruler were at the same time the articles of his trade. "When he became a ruler as a *konung*, he as a Varangian (*Varyag*) did not cease to be an armed merchant. He shared the taxes with his retinue, which served him as the organ of administration and was the ruling class. This class governed in winter, visiting the country and levying taxes, and in summer trafficked in what was gathered during the winter."

The oriental authors give us reports of predatory expeditions of the Russians to the shores of the Caspian Sea. From the first, undertaken in 880, all these raids ended in disaster. A particularly audacious one took place in 944. The Russians arrived with their ships by the Caspian Sea at the estuary of the river Cyrus, and sailing upstream invaded the land called by the Arabs Arran (the ancient Albania), which belonged to the Caliphate. Their first success was the conquest of Berdaa, the capital of Arran, situated on the river Terter, a southern tributary of the Cyrus. From Berdaa they ravaged the surrounding country. The governor of Azarbāijān levied a great army which beat the Russians after losing a first battle, but this defeat was not decisive enough to induce them to leave the country. Dysentery, however, spreading rapidly among the Russian army, delivered the Albanians from their enemies. After depredations which lasted six months the Russians left the land, returning home with rich spoil.

It is strange that the Russian chronicles are silent about these invasions of the shores of the Caspian Sea, since there is no reason to doubt their reality. They are an evidence that the state of Kiev was

already strong enough in Oleg's time—for the earliest expeditions undertaken in the tenth century were certainly his—to venture on war not only against Constantinople but also against the East. The easier therefore was it for Igor to undertake such a campaign.

After Igor's death his widow Olga ascended the throne, the first Christian princess in Russia. Christianity had begun to spread in the principality of Kiev soon after the first expedition of the Russians against Constantinople in 860. It is probable that the Prince of Kiev himself at this time embraced the Christian faith. During Oleg's reign Christianity suffered a decline, although it did not disappear, as can be inferred from the register of the metropolitan churches subordinated to the Patriarch of Constantinople published by the Emperor Leo VI (886-911). In the treaty of Igor with the Greeks in 945 heathen and Christian Russians are mentioned, and the Russian Chronicle calls the church of St Elias (Ilya) in Kiev a cathedral, which implies that there were other churches in the city. But it seems nevertheless that the Christian faith did not take strong root among the Russians, and there was hardly an improvement when the Princess Olga embraced Christianity, which happened probably in 954, three years before her voyage to Constantinople. The purpose of this visit is not known. Former writers thought Olga went there to be baptized, but it seems to be nearer the truth that her journey had only diplomatic aims.

A true type of the adventurous viking was Prince Svyatoslav, son of Igor and Olga, the first prince of the Varangian dynasty to bear a Slavonic name. The Chronicle describes him as a gallant, daring man, undertaking long expeditions to distant lands and neglecting the interests of his own country. His mind was filled with the plan of transferring the centre of his state to the Balkan peninsula. He spent the greater part of his time in foreign lands. He was the first of the Russian princes who forced the Viatiches to pay him tribute, whereas they had formerly been tributary to the Chazars. But before that he tried to break the power of the Chazars, which from the beginning of the ninth century had been continually declining. They were pressed in the south by the Arabs and the Transcaucasian tribes, in the north by the Patzinaks, and in the west by the Russians. Some tribes had already thrown off their yoke.

Igor himself had cast an eager gaze on the Crimean peninsula and on the shores of the Sea of Azov, where he would have liked to found a Russian dominion. His political aims were followed by his successors. The Chazars hindered these efforts. Svyatoslav therefore in 965 undertook an expedition against them, and conquered their town Sarkel (Bélavézha, White Town). After the defeat of the Chazars, Svyatoslav attacked the Ossetes (remnants of the Alans) and the Kasogs (Cherkesses) and subdued them. By this expedition against the Chazars and the tribes

belonging to their dominion, Svyatoslav laid the foundations of Tmutarakanian Russia, which derived its name from its capital Tmutarakan, the ancient Tamatarcha.

In 967 Svyatoslav undertook an expedition against the Greeks. The Byzantine Emperor Nicephorus, indignant that the Bulgarian Tsar Peter had not hindered the Magyars from invading the Balkan peninsula, waged war against the Bulgars and sent the patrician Calocyrus to Prince Svyatoslav for assistance. Calocyrus turned traitor. He concluded on his own account with Svyatoslav a treaty for mutual support. The Russian prince was to get Bulgaria, and Calocyrus the imperial throne. Svyatoslav marched into Bulgaria, conquered it, and remained in Pereyaslavets (Prêslav), the residence of the Tsar. During his absence in 968 the Patzinaks attacked the land of Kiev, and only a ruse induced them to leave the beleaguered city. Being informed of this menace by the inhabitants of Kiev, Svyatoslav returned and expelled the Patzinaks, but he remained at home only to the end of 970, his mother Olga having died meanwhile in 969. Then he again went to Bulgaria, leaving his sons as governors, Yaropolk in Kiev and Oleg among the Derevlyans. When the inhabitants of Novgorod also demanded a prince of their own, he gave them his natural son Vladimir. But the government was in the hands of the boyars, as all the sons were minors.

In his war with the Greeks Svyatoslav was unfortunate, although he hired Magyar and Patzinak troops. In a short time he was forced to make peace with Byzantium (971) and to renew the former treaties, to which a new clause was added: the Russian prince bound himself not to encroach on the Greek possessions in the Crimea (opposite the territory of Cherson) or Bulgaria.

On his return home to Russia Svyatoslav perished (972) in a sudden attack by Kurya, Prince of the Patzinaks.

The sons of Svyatoslav quarrelled. When Oleg was killed by Yaropolk, Vladimir, fearing a similar fate, fled to the Swedes, but returned after three years (980), and getting rid of Yaropolk by the treason of one of his retinue ascended the throne of Svyatoslav.

Vladimir's retinue composed of heathen Varangians had the principal share in the victories of their lord. Vladimir therefore manifested his heathenism with the greatest zeal and erected idols on the hills of Kiev. He himself also lived the life of a heathen; besides five legal wives he had many concubines—the annals report 800. He very adroitly got rid of the turbulent Varangians who had supported him; the more prominent he won over to his party, the others were dismissed to Constantinople.

His principal aim was to extend and to consolidate the Russian empire, which since Svyatoslav's time threatened to be dismembered into minute principalities. In 981 he undertook an expedition against the Vyatiches, conquered them, and forced them to pay tribute. They

again revolted in 982 but were subdued once more. In 984 Vladímir took the field against the Radimiches, subdued them, and forced them to pay tribute. The next year he marched against and defeated the Bulgars, and then concluded a treaty of peace with them. In the last decade of the tenth century he once more waged a victorious war against the Bulgars. In 1006 he concluded with them a commercial treaty, by which the merchants of either state were allowed to carry on their trade in the dominions of the other if they were provided with an official seal.

The statement of the Chronicle that Vladímir in 981 took the Polish castles of Red Russia (the present eastern Galicia) is doubtful, but it is certain that he fought a war with the Polish King Boleslav the Mighty (982), which was ended by a treaty, as Boleslav was engaged in a war with Bohemia. The peace was moreover secured by the marriage of Svyatopolk, son of Vladímir and Prince of Turov, with a daughter of Boleslav.

The incessant raids of the Patzinaks were very troublesome to Vladímir. We read now and again in the annals that the Patzinaks invaded the Russian country, so that there was constant war with them. These unceasing inroads of the nomads led Vladímir to build strong fortresses on the east and south of his territory, and to garrison them with the best men of the Slavs (of Novgorod), the Kriviches, Chudes, and Vyatiches. The Russian princes as a rule subdued the southern tribes by means of the northern peoples; with their assistance they defended themselves also against the barbarians of the steppes.

Under Vladímir friendly relations with Byzantium were again inaugurated. The first step was made by the Greek Emperor Basil II, who (in 988) asked Vladímir to assist him against the anti-Emperor Bardas Phocas. Vladímir promised his help on condition that the Emperor would give him his sister in marriage. Basil accepted this condition if Vladímir consented to be baptised. The Russian prince agreed and sent his army in the spring or summer of 988 to Basil. This army of 6000 infantry remained in Greece even after Phocas had been killed, and took part in the Byzantine wars in Asia in 999–1000. From that time to the last quarter of the eleventh century the Varangians formed the bodyguard of the Byzantine Emperors. Later on they were replaced by soldiers from Western Europe, principally Englishmen.

When the Emperor Basil had been delivered from peril, he hesitated over the fulfilment of his promise to give his sister Anne to Vladímir to wife. The Russian prince, offended by this delay, attacked the Greek possessions in the Crimea. He succeeded (989) in taking Cherson after a long siege. But meanwhile the Greek Emperor was again in difficulties in his own lands, especially in consequence of a revolt in Bulgaria, so that he was obliged to regain Vladímir's good will and to send him his sister Anne, who received Cherson for her dower.

At that time Vladímir was already a Christian, having been baptised

about the beginning of 988. The long intercourse of Russia with Constantinople had prepared a favourable ground for the Christian faith. Various missionaries came to the prince at short intervals to explain the advantages of their religion. Finally, he declared for Christianity, and, having received baptism, he had his twelve sons christened also, and encouraged the spread of Christianity among the boyars and the people. Some districts of the Russian empire nevertheless still remained heathen for a long time. There were pagans among the Vyatiches and Kriviches in the beginning of the twelfth century, and in Murom even in the thirteenth century.

During Vladímir's reign an attempt was also made to win the Russians over to Rome. With the daughter of Boleslav the Mighty, Reinbern, Bishop of Kolberg, arrived at the court of Vladímir's son Svyatopolk at Turov, and tried to sever the young Russian Church from the Eastern Church. Vladímir, as soon as he was informed of the plans of Reinbern, imprisoned Svyatopolk, his wife, and the bishop. Thereupon a war broke out with Boleslav, who hastened to make peace with the Germans (1013), and having hired troops from them and the Patzinaks set out against Vladímir. He only devastated the land without gaining further results. Vladímir died in 1015.

The importance of Vladímir in Russian history is enormous. He subdued the tribes which had gained their independence under his predecessors ; he defended the empire against the barbarians of the steppes ; he accepted Christianity and introduced Christian reforms. He successfully closed the tenth century, the heroic period of Russian history ; his reign was famous for the maritime expeditions against the Greeks, the inroads beyond the Danube, the occupation of Bulgaria, and the expeditions against the Chazars and Bulgars.

We have yet to say something of the Magyars in their new home in Hungary.

About the year 895 or 896 the Magyars crossed the northern Carpathian Mountains, and endeavoured in the first place to occupy the lands near the upper course of the river Theiss. The progressive occupation of the territories of later Hungary was made easy to the Magyars by the circumstance that the new political formations, which had begun to arise here, were feeble and of no long duration. The north-western part of later Hungary, inhabited at that time by Slovaks, was a constituent part of the Great Moravian realm, which extended as far as the river Theiss and probably some distance to the south between this river and the Danube. After the death of Svatopluk (894), the Magyars had nothing to fear from the Great Moravian state, which was now governed by his discordant sons. During their quarrels it was an easy matter for the Magyars to occupy the northern part of the territory between the Theiss and the Danube. This is the only possible explanation of their being

able to penetrate without opposition into Pannonia, and to undertake their predatory invasions into Italy. In Lower Pannonia there arose by the first half of the ninth century the Slavonic principality of Pribina (840) under the suzerainty of the Franks, with his capital of Blatno (*Urbs paludum*, Mosaburch) near where the river Zala flows into the lake of Blatno (Balaton). The limits of Pribina's principality can only be given approximately. To the north-west it extended to the river Raab, to the south-west to Pettau, to the south as far as the Drave, and to the north and east about to the Danube. With the Slavs there also lived German colonists from Bavaria in scattered settlements in this principality. The country between the Danube and the Raab was settled by Germans, who there formed the majority of the population. In ecclesiastical affairs Pannonia was divided after 829 between the bishoprics of Salzburg and Passau. During the reign of Kocel (861-874), Pribina's successor, the Moravo-Pannonian Slavonic archbishopric was founded about 870 and St Methodius installed in the see. After Kocel's death Lower Pannonia was again governed by German officials. Only after the arrival of the Magyars in Hungary, King Arnulf in 896 invested the Croatian prince Braslav, reigning between the rivers Drave and Save, with the south-western part of Pannonia as a fief.

The most ancient Hungarian chronicler, the so-called *Anonymous regis Belae notarius*, gives us some, not altogether reliable, accounts of the political divisions in the other parts of Hungary and in Transylvania. If we supplement the account of the *Anonymous* with those of the Frankish authors, we can conclude that in the eastern half of Hungary beyond the river Theiss, and perhaps in Transylvania, there were at the end of the ninth century some feeble principalities probably tributary to the Bulgars, and that these were neither old enough nor sufficiently developed to stop the progress of the warlike Magyar tribes. It is certain that in the lands beyond the Theiss as well as in the so-called Black Hungary (Transylvania) there were numerous Slavonic inhabitants, and even now we can find traces of them in the place-names.

We have hardly any other accounts of the Magyars, during the first fifty years after the occupation of Hungary, than that they raided the neighbouring countries. As early as 898 a scouting party of Magyars came into north-eastern Italy to the river Brenta, and the following year the Magyars made a new invasion, and overflowed the plain of Lombardy, plundering and burning the land. For a whole year, until the spring of 900, they devastated Italy, and King Berengar only induced them to leave the country by presents, even giving hostages. On their return they devastated the greater part of Pannonia belonging to the German kingdom, and immediately afterwards, in the middle of the year 900, the whole Magyar nation crossed the Danube and occupied Lower Pannonia as far as the river Raab. That it was possible to do so without serious opposition from the Germans may be explained by the foolish policy

of Bavaria. Lintpold of Bavaria, founder of the dynasty of Wittelsbach, preferred to be at enmity with the Great Moravian state rather than to oppose the Magyars. But no sooner had the Magyars conquered Pannonia, than they appeared in Bavaria beyond the Inn. The Bavarians only succeeded in destroying a part of the Magyars; the others escaped with a rich booty. The Bavarians did not make peace with Moravia until 901, when it had become too late.

In 906 the Magyars overthrew the Great Moravian state. The Bavarians in 907 invaded the Magyar territory, but were defeated, and after that Upper Pannonia was also conquered by the Magyars. Under Árpád's successors the Magyars constantly made predatory incursions, and penetrated still farther to the west. Nobody opposed their progress, because the former provinces of the Frankish Empire were in decline. The weapons of the Germans were clumsy: heavy armour, a heavy helmet, a great shield, and a long sword. The Magyars on the contrary appeared suddenly on their swift horses and poured showers of arrows upon their enemies, causing great disorder among them and turning them to flight. The foe seldom succeeded in surprising the Magyars before they had arrayed themselves for battle, because their scouts were exceedingly wary and vigilant. A frequent military ruse of the Magyars was to feign a flight in order to entice the enemy into pursuit. Suddenly they would turn and frighten the pursuers so thoroughly by a flood of arrows that it was an easy matter for their reserves to attack and destroy the baffled foe. The Magyars lacked skill only in taking castles and fortresses; in Germany and Italy therefore the inhabitants began quickly to fortify their towns.

The history of these western invasions, ending with the decisive defeat (955) on the Lechfeld, has been told in the preceding volume of this work. The turn of the Balkan peninsula came comparatively late. It was after their defeat in Saxony in 933 that the Magyars turned their attention in this direction. In the spring of 934 they invaded Thrace in company with Patzinaks with a force which penetrated to Constantinople. Mas'udi gives us a somewhat confused report of this incursion, declaring that four tribes were allied against the Greeks, although it seems that only the Magyars with the Patzinaks were the invaders. Marquart thinks that by the town Walandar, conquered at this time by the barbarian armies, Develtus near the modern Burgas is meant. It seems that since 934 the Magyars regularly demanded tribute from the Greeks, at first every nine and later on every five years. In 943 they came again, and the Emperor Romanus Lecapenus appointed the patrician Theophanes, as he had done in 934, to negotiate with them. Theophanes succeeded in concluding a truce for five years, for which both parties gave hostages. It is probable that about this time the Byzantines tried, but in vain, to gain the Magyars for allies against the Patzinaks. After that the Magyars invaded the Balkan peninsula several

times, especially in 959 and 962. In 967 a band of Magyars joined the Russian prince Svyatoslav when he attacked Bulgaria.

After the Lechfeld, however, the aggressiveness of the Magyars considerably declined. Western Europe now remained safe from their predatory inroads, and at last even the expeditions against the Balkan peninsula ceased. During the three-quarters of a century in which the Magyars had occupied their new homes in Hungary, political and other conditions had greatly changed. In the first place the neighbours of the Magyars had grown much stronger. This is true principally of the Germanic Empire, which, under the dynasty of Saxon kings, was far more powerful than under the later Carolingians. In the south the Greek Empire stretched as far as the Danube, and completely checked any new Magyar expeditions to the Balkan peninsula. In course of time even the mode of life of the leading Magyars had somewhat changed. Not only Prince Géza but also several chieftains ceased to live in tents, preferring castles for their abodes. This change was caused by the Christian religion, which in the meanwhile had spread in the neighbouring countries and extended its influence also among the inhabitants of Hungary, especially in ancient Pannonia, where a great portion of the Germans and Slavs were Christians. Through these Christian inhabitants the Magyars became acquainted with a peaceful manner of life, with agriculture and trade. During the three-quarters of a century even the ethnic character of the inhabitants underwent a great modification. The Magyars, who were not very numerous even at the time of their occupation of Hungary, did not increase considerably because of their frequent predatory expeditions into foreign lands. Only the first generation was able to gain victories abroad, in fact while the military tactics of the Magyars were unknown. The second generation met with repeated calamities. Many Magyars perished in these expeditions; only a small band returned from the battle of the Lechfeld. The decrease of the Magyar element was unavoidably followed by a great intermixture of the remaining population, which also caused a change in the character of the nation.

In short, since the accession of Géza as Prince of the Magyars, about 970, there begins a radical change in the history of the Magyars. Géza was the first ruler who was judicious enough to see that his people could hold its own among other nations if it would live with them in peace and if it would accept Christianity. Immediately after his accession to the throne he sent messengers to the Emperor Otto I in 973 to initiate friendly relations with Germany. That he resolved on this course of action must be attributed to the influence of his wife Adelaide, a princess of Polish blood and a fervent Christian. By her recommendation St Vojtěch (Adalbert), Bishop of Prague and a distant relative of hers, was called to Hungary. About 985 he converted to the Christian faith not only Géza but also his ten-year-old son Vajk, to whom the name Stephen was given in baptism. Ten years later (995) Benedictine monks from

Bohemia came to Hungary and settled, as it seems, in the monastery of Zohor upon the Nyitra. This Christianisation was moreover very much furthered by Géza having chosen Gisela, a princess of the German imperial dynasty, as a bride for his son Stephen (996). The work begun by Géza was brought to a good end by Stephen, who was canonised for his apostolic zeal. Stephen, immediately after his accession to the throne (997), ordered his subjects to accept Christianity. To set a good example he liberated his slaves. He visited his lands and everywhere preached the new religion. He called in foreign priests, especially Slavs, to assist him. Etymological researches have proved that the ecclesiastical terminology of the Magyars is to a considerable degree of Slavonic origin. This alone would lead to the indubitable conclusion that the first missionaries of the Gospel among the Magyars were to a great extent Slavs belonging to the Roman obedience. And the accounts of the conversion witness to the same fact.

Bohemian priests took a prominent share in the spreading of the Christian faith in Hungary. In the first place Radla, the former companion of St Vojtěch, must be named, who worked in the Hungarian realm from 995 to about 1008; then Anastasius, formerly Abbot at Břevnov near Prague in Bohemia, later of St Martin's in Hungary, and finally Archbishop of Gran (Esztergom) from 1001–1028. Also Astrik, Abbot of Pécsvárad and later Archbishop of Kalocsa, who had been at first one of the priests of St Vojtěch and then an abbot in Poland, excelled among the Slav preachers of the faith in Hungary. Further, St Gerard, tutor of Stephen's son Emeric, and later Bishop of Csanád, was a signal propagator of Christianity in Hungary. St Stephen himself founded several bishoprics and monasteries: besides the archbishoprics of Esztergom and Kalocsa, he instituted the bishoprics of Veszprém, Pécs (Fünfkirchen), Csanád, Vácz (Waitzen), Raab (Györ), Eger (Erlau), and Nagy-Várad (Grosswardein) and Gyulafchérvár (Karlsburg) in Transylvania.

It was the greatest political success of St Stephen that he secured for his lands a complete independence in their ecclesiastical and secular relations. He sent an embassy to Pope Sylvester II to obtain for the Hungarian ruler a royal crown and papal sanction for the ecclesiastical organisation. The Pope complied with both requests, and sent to St Stephen not only the royal crown but also an apostolic cross. Stephen had himself solemnly crowned as king in 1001.

St Stephen only succeeded with difficulty in controlling the refractory chieftains of the tribes. One of them, for instance, Kopány, chief of Somogy (Shümeg) and cousin to St Stephen, headed a revolt in favour of heathenism, but was defeated. Prokny also, a maternal relative of St Stephen, prince in the territories on both sides of the Theiss, belonged to the turbulent element which hated Christianity. St Stephen subdued him too, and removed him from his government. In Hungary itself,

in the south-eastern corner of the land bordered by the rivers Maros, Theiss, and Danube, and by Transylvania, there lay the principality of Aytony (Akhtum). This small principality was also overthrown by St Stephen about 1025.

St Stephen also organised the administration of the land after foreign models, partly German and partly Slav. He arranged his court after the German fashion, and divided his lands into counties (*comitatus*), appointing as their governors officials called in Latin *comites*, in Magyar *ispánok* (from the Slavonic *župan*). He likewise followed foreign and especially German examples in legislative matters, endeavouring to remodel his state entirely in a European fashion, and to make it into an orderly land. He died in 1038. His fame as the second founder and moulder of the Magyar kingdom is immortal. By bringing his savage barbaric nation into the community of Christendom, he saved the Magyars from a ruin which otherwise they could not have escaped.

(B)

CONVERSION OF THE SLAVS.

In the numerous records of missionary activity in the Christian Church of Eastern and Western Europe there is one chapter which, owing to special circumstances, has attained the greatest importance in the history of the world. It deals with an incident which happened more than a thousand years ago, the consequences of which have endured to this day, and it reveals the characteristic features of Christianity in the East and South-East of Europe. It arose in connexion with two brothers, Cyril and Methodius, who lived in the ninth century at Salónica, and are still venerated by more than a hundred million Slavs as apostles to their race and as creators of the language of their ritual, the language which was for many centuries the medium of literary activity, of the public life of the community, as well as of Church functions.

According to the point of view of individual scholars this historical event has been very differently criticised and appreciated. Some modern writers condemn it because it was chiefly the predominance of the language of the Slav Church, based on a Byzantine model, that separated Eastern Europe from the civilisation of Western Europe, and was principally to blame for the unequal progress in the development of Eastern civilisation in comparison with Western. Other writers cannot praise it suf-

**LIST OF ABBREVIATIONS OF TITLES
OF PERIODICALS, SOCIETIES, ETC.**

(1) The following abbreviations are used for titles of periodicals :

AB. *Analecta Bollandiana*. Brussels.

AH.R. *American Historical Review*. New York and London.

AKKR. *Archiv für katholisches Kirchenrecht*. Mayence.

AMur. *Archivio Muratoriano*. Rome.

Arch. Ven. (and N. Arch. Ven.; Arch. Ven.-Tri.). *Archivio veneto*. Venice. 40 vols. 1871-90. Continued as *Nuovo archivio veneto*. 1st series. 20 vols. 1891-1900. New series. 42 vols. 1901-1921. And *Archivio veneto-tridentino*. 1922 ff., in progress.

ASAK. *Anzeiger für schweizerische Alterthumskunde*. Zurich.

ASHF. *Annuaire-Bulletin de la Société de l'histoire de France*. Paris.

ASI. *Archivio storico italiano*. Florence. Ser. I. 20 v. and App. 9 v. 1842-53. Index. 1857. Ser. nuova. 18 v. 1855-63. Ser. III. 26 v. 1865-77. Indexes to II and III. 1874. Suppt. 1877. Ser. IV. 20 v. 1878-87. Index. 1891. Ser. V. 49 v. 1888-1912. Index. 1900. Anni 71 etc. 1913 ff., in progress. (Index in Catalogue of The London Library vol. I. 1913.)

ASL. *Archivio storico lombardo*. Milan.

ASP.N. *Archivio storico per le province napoletane*. Naples. 1876 ff.

ASRSP. *Archivio della Società romana di storia patria*. Rome.

BISI. *Bullettino dell' Istituto storico italiano*. Rome. 1886 ff.

BRAH. *Boletín de la R. Academia de la historia*. Madrid.

BZ. *Byzantinische Zeitschrift*. Leipsic. 1892 ff.

CQR. *Church Quarterly Review*. London.

CR. *Classical Review*. London.

DZG. *Deutsche Zeitschrift für Geschichtswissenschaft*. Freiburg-im-Breisgau.

DZKR. *Deutsche Zeitschrift für Kirchenrecht*. Leipsic.

EHR. *English Historical Review*. London.

FDG. *Forschungen zur deutschen Geschichte*. Göttingen.

HJ. *Historisches Jahrbuch*. Munich.

HVJS. *Historische Vierteljahrsschrift*. Leipsic.

HZ. *Historische Zeitschrift (von Sybel)*. Munich and Berlin.

JA. *Journal Asiatique*. Paris.

JB. *Jahresberichte der Geschichtswissenschaft im Auftrage der historischen Gesellschaft zu Berlin*. Berlin. 1878 ff.

JHS. *Journal of Hellenic Studies*. London.

JRAS. *Journal of the Royal Asiatic Society of Great Britain*. London.

JSG. *Jahrbuch für schweizerische Geschichte*. Zurich.

JTS. *Journal of Theological Studies*. London.

MA. *Le moyen âge*. Paris.

MIOGF. *Mittheilungen des Instituts für österreichische Geschichtsforschung*. Innsbruck.

Neu. Arch. *Neues Archiv der Gesellschaft für ältere deutsche Geschichtskunde*. Hanover and Leipsic.

NRDF. *Nouvelle Revue historique du droit français*. Paris.

QFIA. *Quellen und Forschungen aus italienischen Archiven und Bibliotheken*. Rome.

RA. *Revue archéologique*. Paris.

RBén.	Revue bénédictine. Maredsous.
RCHL.	Revue critique d'histoire et de littérature. Paris.
RH.	Revue historique. Paris.
RIID.	Revue d'histoire diplomatique. Paris.
RHE.	Revue d'histoire ecclésiastique. Louvain.
Rhein. Mus.	Rheinisches Museum für Philologie. Frankfort-on-Main.
RN.	Revue de numismatique. Paris.
RQCA.	Römische Quartalschrift für christliche Altertumskunde und Kirchengeschichte. Rome.
RQH.	Revue des questions historiques. Paris.
RSII.	Revue de synthèse historique. Paris.
RSI.	Rivista storica italiana. Turin. <i>See Gen. Bibl. 1.</i>
SKAW.	Sitzungsberichte der Kaiserlichen Akademie der Wissenschaften. Vienna. [Philos.-hist. Classe.]
SPA W.	Sitzungsberichte der kön. preussischen Akademie der Wissenschaften. Berlin.
TRIHS.	Transactions of the Royal Historical Society. London.
VV.	Vizantiyski Vremennik (Βυζαντινά Χρονικά). St Petersburg (Petrograd). 1894 ff.
ZCK.	Zeitschrift für christliche Kunst. Düsseldorf.
ZDMG.	Zeitschrift der deutschen morgenländischen Gesellschaft. Leipsic.
ZKG.	Zeitschrift für Kirchengeschichte. Gotha.
ZKT.	Zeitschrift für katholische Theologie. Gotha.
ZMNP.	Zhurnal ministerstva narodnago prosvěshcheniya (Journal of the Ministry of Public Instruction). St Petersburg.
ZR.	Zeitschrift für Rechtsgeschichte. Weimar. 1861-78. Continued as
ZSR.	Zeitschrift der Savigny-Stiftung für Rechtswissenschaft. Weimar. 1880 ff.
ZWT.	Zeitschrift für wissenschaftliche Theologie. Frankfort-on-Main.

(2) Other abbreviations used are :

AcadIBL.	Académie des Inscriptions et Belles-Lettres.
AcadIP.	Académie Impériale de Pétersbourg.
AllgDB.	Allgemeine deutsche Biographie. <i>See Gen. Bibl. 1.</i>
ASBen.	<i>See</i> Mabillon and Achery in <i>Gen. Bibl. 4.</i>
ASBoll.	Acta Sanctorum Bollandiana. <i>See Gen. Bibl. 4.</i>
BEC.	Bibliothèque de l'Ecole des Chartes. <i>See Gen. Bibl. 1.</i>
BGén.	Nouvelle Biographie générale. <i>See Gen. Bibl. 1.</i>
BHE.	Bibliothèque de l'Ecole des Hautes Études. <i>See Gen. Bibl. 1.</i>
Bouquet.	<i>See</i> Rerum Gallicarum...scriptores in <i>Gen. Bibl. 4.</i>
BUniv.	Biographie universelle. <i>See Gen. Bibl. 1.</i>
Coll.	textes. Collection des textes pour servir à l'étude et à l'enseignement de l'histoire. <i>See Gen. Bibl. 4.</i>
CSCO.	Corpus scriptorum Christianorum orientalium. <i>See Gen. Bibl. 4.</i>
CSEL.	Corpus scriptorum Ecclesiasticorum Latinorum. <i>See Gen. Bibl. 4.</i>
CSHB.	Corpus scriptorum historiae Byzantinae. <i>See Gen. Bibl. 4.</i>
DNB.	Dictionary of National Biography. <i>See Gen. Bibl. 1.</i>
EcfraR.	Écoles françaises d'Athènes et de Rome. Paris.
EncBr.	Encyclopædia Britannica. <i>See Gen. Bibl. 1.</i>
Ersch-Gruber.	Ersch and Gruber's Allgemeine Encyclopädie. <i>See Gen. Bibl. 1.</i>
Fonti.	Fonti per la storia d'Italia. <i>See Gen. Bibl. 4.</i>
Jaffé.	<i>See Gen. Bibl. 4.</i>
KAW.	Kaiserliche Akademie der Wissenschaften. Vienna.
Mansi.	<i>See Gen. Bibl. 4.</i>
MEC.	Mémoires et documents publ. par l'École des Chartes. <i>See Gen. Bibl. 4.</i>
MGH.	Monumenta Germaniae Historica. <i>See Gen. Bibl. 4.</i>
MHP.	Monumenta Historiae Patriae. Turin. <i>See Gen. Bibl. 4.</i>
MHSM.	Monumenta spectantia Historiam Slavorum meridionalium. <i>See Gen. Bibl. 4.</i>
MPG.	Migne's Patrologiae cursus completus. Ser. graeco-latina. [Greek texts with Latin translations in parallel columns.] <i>See Gen. Bibl. 4.</i>

MPL.	Migne's <i>Patrologiae cursus completus</i> . Ser. latina. <i>See Gen. Bibl.</i> iv.
PAW.	Königliche preussische Akademie d. Wissenschaften. Berlin.
RAH.	Real Academia de la Historia. Madrid.
RC.	Record Commissioners.
RE ³ .	Real-Encyklopädie für protestantische Theologie, etc. <i>See Herzog and Hauck in Gen. Bibl.</i> 1.
Rec. hist.	Cr. Recueil des historiens des Croisades. <i>See Gen. Bibl.</i> iv.
RGS.	Royal Geographical Society.
RHS.	Royal Historical Society.
Rolls.	Rerum Britanicarum medii aevi scriptores. <i>See Gen. Bibl.</i> iv.
RR. II. SS.	<i>See Muratori in Gen. Bibl.</i> iv.
SGUS.	Scriptores rerum Germanicarum in usum scholarum. <i>See Monumenta Germaniae Historica in Gen. Bibl.</i> iv.
SHF.	Société d'histoire française.
SRD.	Scriptores rerum Danicarum medii aevi. <i>See Gen. Bibl.</i> iv.

Abh.	Ahhandlungen.	mem.	memoir.
antiq.	antiquarian, antiquaire.	niém.	mémoire.
app.	appendix.	n.s.	new series.
coll.	collection.	publ.	published, publié.
diss.	dissertatio.	R. }	reale.
hist.	history, historical, historique, historisch.	r. }	roy.
Jahrb.	Jahrbuch.	ser.	royal, royale.
k.	kaiserlich. königlich.	soc.	series.
		Viert.	society, société, società. Vierteljahrsschrift.

CHAPTER VII.

(A)

THE EMPIRE AND ITS NORTHERN NEIGHBOURS.

I. ORIGINAL AUTHORITIES.

Of the first importance are the Byzantine authors; next in value are the Russian and Oriental sources, particularly the Arabian geographers; lastly some information is supplied by the Western sources. No collection of excerpts from Oriental writers has yet appeared; for translations of single works *see* II below.

(a) COLLECTIONS OF SOURCES FOR THE RUSSIANS.

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Shakhmatov, A. *Razyskaniya o drevneyshikh russkikh lètopisnykh svodakh* (Researches into the most ancient Russian annalistic compilations). St Petersburg. 1908.

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(b) COLLECTIONS OF SOURCES FOR THE MAGYARS.

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 — *Hist. of the Later Roman Empire*. *See Gen. Bibl. v.*

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Finlay, G. History of Greece. See *Gen. Bibl.* v.

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Golubinski, E. E. Istoriya russkoy tserkvi (History of the Russian Church). Vol. 1. See *Gen. Bibl.* v.

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CHRONOLOGICAL TABLE
OF
LEADING EVENTS MENTIONED IN THIS VOLUME

330 (11 May) Inauguration of Constantinople, 'New Rome,' by Constantine the Great.
 428-633 Persian rule in Armenia.
 476 Deposition of Romulus Augustus.
 529 Justinian's Code.
 533 Justinian's *Digest* and *Institutes*.
 535 Justinian's *Novels*.
 537 Inauguration of St Sophia.
 558 The Avars appear in Europe.
 565 Death of Justinian.
 568 The Lombards invade Italy.
 The Avars enter Pannonia.
 c. 582 Creation of the exarchates of Africa and Ravenna.
 626 The Avars besiege Constantinople.
 627 Defeat of the Persians by Heraclius at Nineveh.
 631 The Avars defeat the Bulgarians.
 633-693 Byzantine rule in Armenia.
 635 The Bulgarians free themselves from the power of the Chazars.
 c. 650 Creation of the Asiatic themes.
 679 Establishment of the Bulgarians south of the Danube.
 693-862 Arab rule in Armenia.
 713 First Venetian Doge elected.
 717 (25 March) Accession of Leo III the Isaurian.
 717-718 The Arabs besiege Constantinople.
 726 Edict against images.
 727 Insurrections in Greece and Italy.
 732 Victory of Charles Martel at Poitiers (Tours).
 739 Battle of Acroinon.
 740 Publication of the *Ecloga*.
 Death of Leo III the Isaurian, and accession of Constantine V Copronymus.
 741 Insurrection of Artavasdus.
 742 (2 Nov.) Recovery of Constantinople by Constantine V.
 744 Murder of Walid II. The Caliphate falls into anarchy.
 747 Annihilation of the Egyptian fleet.
 750 Foundation of the Abbasid Caliphate.
 751 Taking of Ravenna by the Lombards.
 753 Iconoclastic Council of Hieria.
 754 Donation of Pepin to the Papacy.
 755 The war with the Bulgarians begins.
 756 'Abd-ar-Rahmān establishes an independent dynasty in Spain.
 757 Election of Pope Paul IV. Ratification of Papal elections ceases to be asked of the Emperor of the East.
 758 Risings of the Slavs of Thrace and Macedonia.
 759 Defeat of the Bulgarians at Marcellae.
 762 Baghdad founded by the Caliph Mānsūr.
 Defeat of the Bulgarians at Anchialus.
 764-771 Persecution of the image-worshippers.
 772 Defeat of the Bulgarians at Lithosoria.

774 Annexation of the Lombard kingdom by Charlemagne.

775 (14 Sept.) Death of the Emperor Constantine V and accession of Leo IV the Chazar.

780 (8 Sept.) Death of Leo IV and Regency of Irene.

781 Pope Hadrian I ceases to date official acts by the regnal years of the Emperor.

787 Ecumenical Council of Nicaea. Condemnation of Iconoclasm.

788 Establishment of the Idrisid dynasty in Morocco.

790 (Dec.) Abdication of Irene. Constantine VI assumes power.

797 (17 July) Deposition of Constantine VI. Irene becomes Emperor.

800 Establishment of the Aghlabid dynasty in Tunis.

(25 Dec.) Charlemagne crowned Emperor of the West.

802 (31 Oct.) Deposition of Irene and accession of Nicephorus I.

803 Destruction of the Barmecides.

809 Death of Ȣārūn ar-Rashid and civil war in the Caliphate.

The Bulgarian Khan Krum invades the Empire.

Pepin of Italy's attack upon Venice.

810 Nicephorus I's scheme of financial reorganisation.

Concentration of the lagoon-townships at Rialto.

811 The Emperor Nicephorus I is defeated and slain by the Bulgarians: accession of Michael I Rangabé.

812 Treaty of Aix-la-Chapelle recognises Charlemagne's imperial title.

813 Michael I defeated at Versinicia: Krum appears before Constantinople.

Deposition of Michael I and accession of Leo V the Armenian.

Battle of Mesembria.

Ma'mūn becomes sole Caliph.

814 (14 April) Death of Krum: peace between the Empire and the Bulgarians.

815 Iconoclastic synod of Constantinople.

Banishment of Theodore of Studion.

820 (25 Dec.) Murder of Leo V, and accession of Michael II the Amorian.

822 Insurrection of Thomas the Slavonian.

826 Death of Theodore of Studion.

Conquest of Crete by the Arabs.

827 Arab invasion of Sicily.

829-842 Reign of Theophilus.

832 Edict of Theophilus against images.

833 Death of the Caliph Ma'mūn.

836 The Abbasid capital removed from Baghdad to Sāmarrā.

839 Treaty between the Russians and the Greeks.

840 Treaty of Pavia between the Emperor Lothar I and Venice.

842 The Arabs take Messina.

Disintegration of the Caliphate begins.

842-867 Reign of Michael III.

843 Council of Constantinople, and final restoration of image-worship by the Empress Theodora.

846 Ignatius becomes Patriarch.

852-893 Reign of Boris in Bulgaria.

856-866 Rule of Bardas.

858 Deposition of Ignatius and election of Photius as Patriarch.

860 The Russians appear before Constantinople.

860-861 (?) Cyril's mission to the Cazars.

863 (?) Mission of Cyril and Methodius to the Moravians.

864 Conversion of Bulgaria to orthodoxy.

867 The Schism of Photius.

The Synod of Constantinople completes the rupture with Rome.

(23 Sept.) Murder of Michael III and accession of Basil I the Macedonian.

Deposition of Photius. Restoration of Ignatius.

867 (13 Nov.) Death of Pope Nicholas I.

(14 Dec.) Election of Pope Hadrian II.

868 Independence of Egypt under the Ȣiblūnid dynasty.

869 (14 Feb.) Death of Cyril.
 Ecumenical Council of Constantinople. End of the Schism.

870 Methodius becomes the first Moravo-Paunonian archbishop.

871 War with the Paulicians.

876 Capture of Bari from the Saracens by the Greeks.

877 Death of Ignatius and reinstatement of Photius as Patriarch.
 (22 July) Council of Ravenna.

878 (21 May) Capture of Syracuse by the Arabs.

878(?) Promulgation of the *Prochiron*.

882 Fresh rupture between the Eastern and Western Churches; excommunication of Photius.

885 (6 April) Death of Methodius.

886-912 Reign of Leo VI the Wise.

886 Deposition and exile of Photius.

887-892 Reign of Ashot I in Armenia.

c. 888 Publication of the *Basilics*.

891 Death of Photius.

892 The Abbasid capital restored to Baghdad.

892-914 Reign of Smbat I in Armenia.

893-927 Reign of Simeon in Bulgaria.

895-896 The Magyars migrate into Hungary.

898 Reconciliation between the Eastern and Western Churches.

899 The Magyars invade Lombardy.

900 Victory of Nicephorus Phocas at Adana.
 The Magyars occupy Pannonia.

902 (1 Aug.) Fall of Taormina, the last Greek stronghold in Sicily.

904 Thessalonica sacked by the Saracens.

906 Leo VI's fourth marriage: contest with the Patriarch.
 The Magyars overthrow the Great Moravian State.

907 Russian expedition against Constantinople.

909-1171 The Fatimid Caliphate in Africa.

912 (11 May) Death of Leo VI and accession of Constantine VII Porphyrogenitus under the regency of Alexander.

913 Simeon of Bulgaria appears before Constantinople.

915-928 Reign of Ashot II in Armenia.

917 (20 Aug.) Bulgarian victory at Anchialus.

919 (25 Mar.) Usurpation of Romanus Lecapenus.

920 (June) A Council at Constantinople pronounces upon fourth marriages.

923 Simeon besieges Constantinople.

927 (8 Sept.) Peace with Bulgaria.

932 Foundation of the Buwaihid dynasty.

933 Venice establishes her supremacy in Istria.

941 Russian expedition against Constantinople.

944 (16 Dec.) Deposition of Romanus Lecapenus. Personal rule of Constantine VII begins.

945 The Buwaihids enter Baghdad and control the Caliphate.

954 Princess Olga of Russia embraces Christianity.

955 Battle of the Lechfeld.

959 (9 Nov.) Death of Constantine VII and accession of Romanus II.

959-976 Reign of the Doge Peter IV Candianus.

961 Recovery of Crete by Nicephorus Phocas.
 (Mar.) Advance in Asia by the Greeks.

Athanasius founds the convent of St Laura on Mt Athos.

963 (15 Mar.) Death of Romanus II: accession of Basil II: regency of Theophano.
 (16 Aug.) Usurpation of Nicephorus II Phocas.

964 Novel against the monks.

965 Conquest of Cilicia.

967 Renewal of the Bulgarian war.

968 The Russians in Bulgaria.

969 (23 Oct.) Capture of Antioch.
 The Fātimid Caliphs annex Egypt.
 (10 Dec.) Murder of Nicephorus Phocas and accession of John Tzimisces.

970 Capture of Aleppo.
 Accession of Géza as Prince of the Magyars.

971 Revolt of Bardas Phocas.
 The Emperor John Tzimisces annexes Eastern Bulgaria.

972 Death of Svyatoslav of Kiev.

976 (10 Jan.) Death of John Tzimisces: personal rule of Basil II Bulgarianus begins.
 Peter Orseolo I elected Doge.

976-979 Revolt of Bardas Sclerus.

980 Accession of Vladímir in Russia.

985 Fall of the eunuch Basil.

986-1018 Great Bulgarian War.

987-989 Conspiracy of Phocas and Sclerus.

988 The Fātimid Caliphs occupy Syria.

989 Baptism of Vladímir of Russia.
 Vladímir captures Cherson.

991 The Fātimids re-occupy Syria.

991-1009 Reign of Peter Orseolo II as Doge.

992 (19 July) First Venetian treaty with the Eastern Empire.

994 Saif-ad-Daulah takes Aleppo and establishes himself in Northern Syria.

994-1001 War with the Fātimids.

995 Basil II's campaign in Syria.

996 (Jan.) Norel against the Powerful.
 Defeat of the Bulgarians on the Spercheus.

997 Accession of St Stephen in Hungary, and conversion of the Magyars.

998-1030 Reign of Mahmûd of Ghaznah.

1006 Vladímir of Russia makes a treaty with the Bulgarians.

1009 The Patriarch Sergius erases the Pope's name from the diptychs.

1014 Battle of Cimhalongu; death of the Tsar Samuel.

1015 Death of Vladímir of Russia.

1018-1186 Bulgaria a Byzantine province.

1021-1022 Annexation of Vaspurakan to the Empire.

1024 The Patriarch Eustathius attempts to obtain from the Pope the autonomy of the Greek Church.

1025 (15 Dec.) Death of Basil II and accession of Constantine VIII.

1026 Fall of the Orseoli at Venice.

1028 (11 Nov.) Death of Constantine VIII and succession of Zoë and Romanus III Argyrus.

1030 Defeat of the Greeks near Aleppo.

1031 Capture of Edessa by George Maniaces.

1034 (12 April) Murder of Romanus III and accession of Michael IV the Paphlagonian.
 Government of John the Orphanotrophos.

1038 Death of St Stephen of Hungary.
 Success of George Maniaces in Sicily.
 The Seljuq Tughril Beg proclaimed.

1041 (10 Dec.) Death of Michael IV and succession of Michael V Calaphates.
 Banishment of John the Orphanotrophos.

1042 (21 April) Revolution in Constantinople; fall of Michael V.
 Zoë and Theodora joint Empresses.
 (11-12 June) Zoë's marriage; accession of her husband, Constantine IX Monomachus.

1043 Michael Cerularius becomes Patriarch.
 Rising of George Maniaces; his defeat and death at Ostrovo.

1045 Foundation of the Law School of Constantinople.

1046 Annexation of Armenia (Ani) to the Empire.

1047 Revolt of Tornicius.

1048 Appearance of the Seljūqs on the eastern frontier of the Empire.
1050 Death of the Empress Zoë.
1054 (20 July) The Patriarch Michael Cerularius breaks with Rome; schism between the Eastern and Western Churches.
1055 (11 Jan.) Death of Constantine IX; Theodora sole Empress.
The Seljūq Tughril Beg enters Baghdad.
1056 (31 Aug.) Death of Theodora and proclamation of Michael VI Stratioticus.
1057 Revolt of Isaac Comnenus. Deposition of Michael VI.
(1 Sept.?) Isaac I Comnenus crowned Emperor at Constantinople.
1058 Deposition and death of Michael Cerularius.
1059 Treaty of Melfi.
Abdication of Isaac Comnenus.
1059-1067 Reign of Constantine X Ducas.
1063 Death of Tughril Beg.
1063-1072 Reign of the Seljūq Alp Arslān.
1064 Capture of Aui by the Seljūqs, and conquest of Greater Armenia.
1066 Foundation of the Nizamiyah University at Baghdad.
1067-1071 Reign of Romanus III Diogenes.
1071 Capture of Bari by the Normans and loss of Italy.
Battle of Manzikert.
The Seljūqs occupy Jerusalem.
1071-1078 Reign of Michael VII Parapinaces Dueas.
1072-1092 Reign of the Seljūq Malik Shāh.
1077 Accession of Sulaimān I, Sultan of Rūm.
1078 The Turks at Nicaea.
1078-1081 Reign of Nicephorus III Botaniates.
1080 Alliance between Robert Guiscard and Pope Gregory VII.
Foundation of the Armeno-Cilician kingdom.
1081-1118 Reign of Alexius I Comnenus.
1081-1084 Robert Guiscard's invasion of Epirus.
1082 Treaty with Venice.
1086 Incursions of the Patzinaks begin.
1091 (29 April) Defeat of the Patzinaks at the river Leburnium.
1094-1095 Invasion of the Cumans.
1094 Council of Piacenza.
1095 (18-28 Nov.) Council of Clermont proclaims the First Crusade.
1096 The Crusaders at Constantinople.
1097 The Crusaders capture Nicaea.
1098 Council of Bari. St Anselm refutes the Greeks.
1099 Establishment of the Kingdom of Jerusalem.
1100 (18 July) Death of Godfrey of Bouillon.
1104 Defeat of the Crusaders at Harrān.
1107 Bohemond's expedition against Constantinople.
1108 Battle of Durazzo.
Treaty with Bohemond.
1116 Battle of Philomelium.
1118-1143 Reign of John II Comnenus.
1119 First expedition of John Comnenus to Asia Minor.
1122 Defeat of the Patzinaks near Eski-Sagra.
1122-1126 War with Venice.
1128 The Emperor John Comnenus defeats the Hungarians near Haram.
1137 (May) Roger II of Sicily's fleet defeated off Trani.
1137-1138 Campaign of John Comnenus in Cilicia and Syria.
1143-1180 Reign of Manuel I Comnenus.
1147-1149 The Second Crusade.
1147-1149 War with Roger II of Sicily.
1151 The Byzantines at Ancona.
1152-1154 Hungarian War.
1154 Death of Roger II of Sicily.

1158 Campaign of Manuel Comnenus in Syria.
 1159 His solemn entry into Antioch; zenith of his power.
 1163 Expulsion of the Greeks from Cilicia.
 1164 Battle of Hârim.
 1168 Annexation of Dalmatia.
 1170 The Emperor Manuel attempts to re-unite the Greek and Armenian Churches.
 1171 Rupture of Manuel with Venice.
 1173 Frederick Barbarossa besieges Ancona.
 1176 Battle of Myriokephalum.
 Battle of Legnano.
 1177 Peace of Venice.
 1180-1183 Reign of Alexius II Comnenus.
 1180 Foundation of the Serbian monarchy by Stephen Nemanja.
 1182 Massacre of Latins in Constantinople.
 1183 (Sept.) Andronicus I Comnenus becomes joint Emperor.
 (Nov.) Murder of Alexius II.
 1185 The Normans take Thessalonica.
 Deposition and death of Andronicus; accession of Isaac II Angelus.
 1185-1219 Reign of Leo II the Great of Cilicia.
 1186 Second Bulgarian Empire founded.
 1187 Saladin captures Jerusalem.
 1189 Sack of Thessalonica.
 1189-1192 Third Crusade.
 1190 Death of Frederick Barbarossa in the East.
 Isaac Angelus defeated by the Bulgarians.
 1191 Occupation of Cyprus by Richard Coeur-de-Lion.
 1192 Guy de Lusignan purchases Cyprus from Richard I.
 1193-1205 Reign of the Doge Enrico Dandolo.
 1195 Deposition of Isaac II; accession of Alexius III Angelus.
 1197-1207 The Bulgarian Tsar Johannitsa (Kalojan).
 1201 (April) Fourth Crusade. The Crusaders' treaty with Venice.
 (May) Boniface of Montferrat elected leader of the Crusade.
 1203 (17 July) The Crusaders enter Constantinople.
 Deposition of Alexius III; restoration of Isaac II with Alexius IV Angelus.
 1203-1227 Empire of Jenghiz Khan.
 1204 (8 Feh.) Deposition of Isaac II and Alexius IV; accession of Alexius V Ducas (Mourtzouphlos).
 (13 April) Sack of Constantinople.
 (16 May) Coronation of Baldwin, Count of Flanders, and foundation of the Latin Empire of Constantinople.
 The compulsory union of the Eastern and Western Churches.
 The Venetians purchase the island of Crete.
 Alexius Comnenus founds the state of Trebizond.
 1205 (14 April) The Bulgarians defeat the Emperor Baldwin I at Hadrianople.
 1206 (21 Aug.) Henry of Flanders crowned Latin Emperor of Constantinople.
 Theodore I Lascaris crowned Emperor of Nicaea.
 1208 Peace with the Bulgarians.
 1210 The Turks of Rûm defeated on the Maeander by Theodore Lascaris.
 1212 Peace with Nicaea.
 1215 The Fourth Lateran Council.
 1216 Death of the Emperor Henry, and succession of Peter of Courtenay.
 1217 Stephen crowned King of Serbia.
 1218 Death of Geoffrey of Villehardouin, Prince of Achaia.
 1219 Creation of a separate Serbian Church.
 1221-1228 Reign of Robert of Courtenay, Latin Emperor of Constantinople.
 1222 Recovery of Thessalonica by the Greeks of Epirus.
 Death of Theodore Lascaris, Emperor of Nicaea. Accession of John III Vatatzes.

1222 First appearance of the Mongols in Europe.
 1224 The Emperor of Nicaea occupies Hadrianople.
 1228 Death of Stephen, the first King of Serbia.
 1228-1237 Reign of John of Brienne, Latin Emperor of Constantinople.
 1230 Destruction of the Greek Empire of Thessalonica by the Bulgarians.
 1234 Fall of the Kin Dynasty in China.
 1235 Revival of the Bulgarian Patriarchate.
 1236 Constantinople attacked by the Greeks and Bulgarians.
 1236 (?) Alliance between the Armenians and the Mongols.
 1237 Invasion of Europe by the Mongols.
 1237-1261 Reign of Baldwin II, last Latin Emperor of Constantinople.
 1241 Battles of Liegnitz and Mohi.
 Death of John Asén II; the decline of Bulgaria begins.
 1244 The Despotat of Thessalonica becomes a vassal of Nicaea.
 1245 Council of Lyons.
 1246 Reconquest of Macedonia from the Bulgarians.
 1254 (30 Oct.) Death of John Vatatzes; Theodore II Lascaris succeeds as Emperor of Nicaea.
 Submission of the Despot of Epirus to Nicaea.
 Mamlūk Sultans in Egypt.
 1255-1256 Theodore II's Bulgarian campaigns.
 1256 Overthrow of the Assassins by the Mongols.
 1258 Death of Theodore II Lascaris. Accession of John IV Lascaris.
 Destruction of Baghdad by the Mongols and overthrow of the Caliphate.
 1259 (1 Jan.) Michael VIII Palaeologus proclaimed Emperor of Nicaea.
 1259-1294 Reign of Kublai Khan.
 1260 The Egyptians defeat the Mongols at 'Ain Jālūt.
 1261 (25 July) Capture of Constantinople by the Greeks; end of the Latin Empire.
 1261-1530 Abbasid Caliphate in Cairo.
 1266 (Feb.) Charles of Anjou's victory over Manfred at Benevento.
 1267 (27 May) Treaty of Viterbo.
 1267-1272 Progress of Charles of Anjou in Epirus.
 1270 (25 Aug.) Death of St Louis.
 1274 Ecumenical Council at Lyons; union of the Churches again achieved.
 1276 Leo III of Cilicia defeats the Mamlūks.
 1278 Leo III of Cilicia defeats the Seljuqs of Iconium.
 1281 Joint Mongol and Armenian forces defeated by the Mamlūks on the Orontes.
 (18 Nov.) Excommunication of Michael Palaeologus; breach of the Union.
 Victory of the Berat over the Angevins.
 1282 (30 May) The Sicilian Vespers.
 (11 Dec.) Death of Michael Palaeologus. Accession of Andronicus II.
 c. 1290 Foundation of Wallachia.
 1291 Fall of Acre.
 1299 Osmān, Emir of the Ottoman Turks.
 1302 Osmān's victory at Bapheaeum.
 End of the alliance between the Armenians and the Mongols.
 1302-1311 The Catalan Grand Company in the East.
 1308 Turks enter Europe.
 Capture of Ephesus by the Turks.
 1309 Capture of Rhodes from the Turks by the Knights of St John.
 1311 Battle of the Cephisus.
 1326 Brusa surrenders to the Ottoman Turks.
 (Nov.) Death of Osmān.
 1326-1359 Reign of Orkhān.
 1328-1341 Reign of Andronicus III Palaeologus.
 1329 The Ottomans capture Nicaea.
 1330 (28 June) Defeat of the Bulgarians by the Serbians at the battle of Velbažd.

1331 (8 Sept.) Coronation of Stephen Dušan as King of Serbia.
 1336 Birth of Timūr.
 1337 The Ottomans capture Nicomedia.
 Conquest of Cilicia by the Mamlūks.
 1341 Succession of John V Palaeologus. Rebellion of John Cantacuzene.
 1342-1344 Guy of Lusignan King of Cilicia.
 1342-1349 Revolution of the Zealots at Thessalonica.
 1344-1363 Reign of Constantine IV in Cilicia.
 1345 Stephen Dušan conquers Macedonia.
 1346 Stephen Dušan crowned Emperor of the Serbs and Greeks.
 1347 John VI Cantacuzene takes Constantinople.
 1348 Foundation of the Despotat of Mistra.
 1349 Independence of Moldavia.
 1350 Serbo-Greek treaty.
 1354 The Turks take Gallipoli.
 1355 Abdication of John VI Cantacuzene. Restoration of John V.
 (20 Dec.) Death of Stephen Dušan.
 1356 The Turks begin to settle in Europe.
 1357 The Turks capture Hadrianople.
 1359-1389 Reign of Murād I.
 1360 Formation of the Janissaries from tribute-children.
 1363-1373 Reign of Constantine V in Cilicia.
 1365 The Turks establish their capital at Hadrianople.
 1368 Foundation of the Ming dynasty in China.
 1369 (21 Oct.) John V abjures the schism.
 1371 (26 Sept.) Battle of the Maritza.
 Death of Stephen Uroš V.
 1373 The Emperor John V becomes the vassal of the Sultan Murād.
 1373-1393 Leo VI of Lusignan, the last King of Armenia.
 1375 Capture and exile of Leo VI of Armenia.
 1376-1379 Rebellion of Andronicus IV.
 Coronation of Tvrtko as King of the Serbs and Bosnia.
 1379 Restoration of John V.
 1382 Death of Louis the Great of Hungary.
 1387 Turkish defeat on the Toplica.
 Surrender of Thessalonica to the Turks.
 1389 (15 June) Battle of Kossovo; fall of the Serbian Empire.
 1389-1403 Reign of Bāyazid.
 1390 Usurpation of John VII Palaeologus.
 1391 Death of John V. Accession of Manuel II Palaeologus.
 (23 Mar.) Death of Tvrtko I.
 Capture of Philadelphia by the Turks.
 1393 Turkish conquest of Thessaly.
 (17 July) Capture of Trnovo; end of the Bulgarian Empire.
 1394 (10 Oct.) Turkish victory at Rovine in Wallachia.
 1396 (25 Sept.) Battle of Nicopolis.
 1397 Bāyazid attacks Constantinople.
 1398 The Turks invade Bosnia.
 Timūr invades India and sacks Delhi.
 1401 Timūr sacks Baghdad.
 1402 (28 July) Timūr defeats the Ottoman Sultan Bāyazid at Ankara.
 1402-1413 Civil war among the Ottoman Turks.
 1403 (21 Nov.) Second battle of Kossovo.
 1405 Death of Timūr.
 1409 Council of Pisa.
 1413-1421 Reign of Mahomet I.
 1413 (10 July) Turkish victory at Chamorlū.
 1416 The Turks declare war on Venice.
 (29 May) Turkish fleet defeated off Gallipoli.
 1418 Death of Mircea the Great of Wallachia.

1421-1451 Reign of Murād II.
1422 Siege of Constantinople by the Turks.
1423 Turkish expedition into the Morea.
Thessalonica purchased by Venice.
1423-1448 Reign of John VIII Palaeologus.
1426 Battle of Chirokoitia.
1430 Capture of Thessalonica by the Turks.
1431 Council of Basle opens.
1432 Death of the last Frankish Prince of Achaia.
1438 (9 April) Opening of the Council of Ferrara.
1439 (10 Jan.) The Council of Ferrara removed to Florence.
(6 July) The Union of Florence.
Completion of the Turkish conquest of Serbia.
1440 The Turks besiege Belgrade.
1441 John Hunyadi appointed *vóivode* of Transylvania.
1443-1468 Skanderbeg's war of independence against the Turks.
1444 (July) Peace of Szegedin.
(10 Nov.) Battle of Varna.
1446 Turkish invasion of the Morea.
1448 (17 Oct.) Third battle of Kossovo. Accession of Constantine XI Palaeologus.
1451 Accession of Mahomet II.
1453 (29 May) Capture of Constantinople by the Turks.
1456 The Turks again besiege Belgrade.
1457 Stephen the Great succeeds in Moldavia.
1458 The Turks capture Athens.
1459 Final end of medieval Serbia.
1461 Turkish conquest of Trebizond.
1462-1479 War between Venice and the Turks.
1463 Turkish conquest of Bosnia.
1468 Turkish conquest of Albania.
1475 Stephen the Great of Moldavia defeats the Turks at Racova.
1479 Venice cedes Scutari to the Turks.
1484 The Montenegrin capital transferred to Cetinje.
1489 Venice acquires Cyprus.
1499 Renewal of Turco-Venetian War.
1517 Conquest of Egypt by the Turks.
1523 Conquest of Rhodes by the Turks.
1537-1540 Third Turco-Venetian War.
1571 Conquest of Cyprus from Venice by the Turks.